

# SLINGSHOT

FREE

issue #123

Spring into action 2017

# SLINGSHOT

## COMING UNGLUED

Let's make sure it doesn't get glued back the same as before

By Jesse D. Palmer

As *Slingshot* goes to press, the collective isn't sure if we *should* go to press. Events are moving so fast that it feels hard to imagine that what we write now — which will take at least 2 weeks to reach readers — will still be relevant. It is also hard to write *Slingshot* articles right now because the level of tension and distraction in the air is so high. We're choking on alternative facts and intentionally cruel, divisive executive actions that are designed to keep everyone off balance, dominate the discussion, and prevent opponents from having the mental space to formulate alternative narratives.

Part of me can see this as an opportunity. The world has come un-glued, and it is about time because the world before November 2016 wasn't sustainable and needed to be reorganized. Economic inequality and environmental degradation have reached a breaking point. I had hoped that rapid change would come in a more positive revolutionary fashion, but now that we're here, there's no going back. We can fight with all our energy

This moment is about fear. The authoritarian nationalist regime took power by appealing to fear of the "other" — muslims, Mexicans, mythical urban cores in chaos (read "black people"), gays, coastal elites — and it worked and won a *minority* of votes.

With people who hate us holding all

cavalierly say "torture works," or speak approvingly of Japanese internment camps, they know it scares us, and we can't help but imagine what it would be like. For many people the moment of "Never Again" is here right now.

We're used to breaking the world into



## Becoming an Abortion Provider

By Caroline Vu

"This is the last time I will go around the block before the clinic starts thinking I am one of these protesters," I finally decided. I was about to begin my internship with South Wind Women's Center in Oklahoma City, when a wave of apprehension hit me so strong I wasn't sure if I would ever have the courage to drive past the cluster of protesters swinging their plastic babies and posters of inaccurate portrayal of abortion procedures in the air. Science isn't real in certain parts of America.

This was in the summer of 2015, when legislation restricting abortion was skyrocketing with nearly 400 bills introduced that year. I had just finished my first year in medical school and as an aspiring obstetrician/gynecologist I wanted to learn more about abortion, a simple medical procedure that is purposefully left out in the majority of

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This moment is about fear. The authoritarian nationalist regime took power by appealing to fear of the "other" — muslims, Mexicans, mythical urban cores in chaos (read "black people"), gays, coastal elites — and it worked and won a *minority* of votes.

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branches of government, those of us who've been defined as the "other" are now living with a heightened sense of fear about what might happen, and the speed with which events are moving is only adding to this sense. But it's important to take a step back and recognize that many people were living in fear *long* before November. What is new is that a lot of mainstream whites feel the threat now, too.

We've all known bullies like this before, but it was usually as a kid on the playground. They get off on causing pain and fear for its own sake and they're smug and self-righteous about it. Now that these immature jerks control the nuclear codes, the FBI, the army, prisons, ICE, the park service, the EPA, etc., it is easy to imagine the worst. When they

categories — the mainstream, radicals and the right wing — but the categories have come unglued. In some respects, what's going on is a split between elite factions. Globalist elites are being crushed by nationalist authoritarians — and not just in the US, but around the world from the Philippines to many places in Europe. Many mainstream people supported liberal globalist elites, while radicals oppose all elites and by extension mainstream people and their soulless consumerist culture. Radicals see normal people as cogs in an elite machine even when they aren't part of the elite themselves.

Oversimplistic generalizations can be helpful, but they are risky. Some of the people

*Continued on Page 16*

# Provider

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This was in the summer of 2015, when legislation restricting abortion was skyrocketing with nearly 400 bills introduced that year. I had just finished my first year in medical school and as an aspiring obstetrician/gynecologist I wanted to learn more about abortion, a simple medical procedure that is purposefully left out in the majority of medical school curricula. I always knew that I'd practice in underserved rural areas of America, but I just wasn't sure if I wanted to be an abortion provider as well. The next logical step was to do an internship in one of the most restricted and hostile states in the country to see if I could handle the pressure of being constantly scrutinized by anti-abortionists. I took a deep breath, held my head high, and finally turned into the lot, making sure not to lock eyes with anyone who already despised everything about me. It was all or nothing at this point.

My stance towards abortion had been relatively low-key during the Pre-Trump



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**OFF OUR KNEES**

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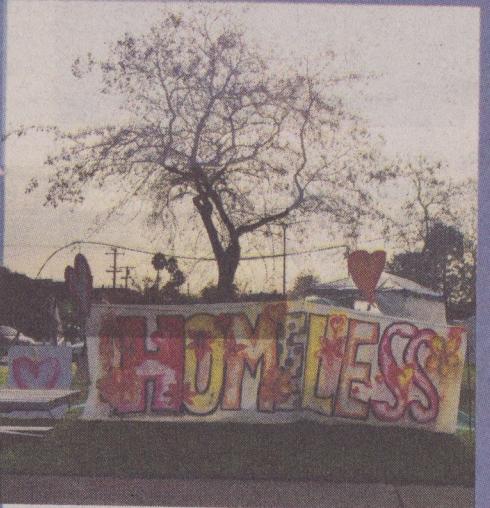
Homeless encampment tours Berkeley

By Mike Lee

Homelessness describes an economic condition and not a person, place or thing. To be homeless means a person is experiencing a condition where they do not have the economic resources to purchase shelter.

Current public policy approaches homelessness as a moral question, while also, using it to further a political agenda. As such the solutions they design are not created to solve or even mitigate the crisis but to flim-flam their constituents into believing how concerned they are. "Oh I feel so bad about all these homeless people -- but just look what I've done to help!"

The result of this is that a new language based on half-truths or outright distortions is created. Terms like "service-resistant" are commonly bantered around. "Oh look I've created this but the homeless don't use it because they are service-resistant. Look at all these wonderful things I've created for the homeless people but they are so ungrateful!"



An uninformed public readily accepts this and also other characterizations like, "Homeless people are lazy, drug addicts, crazy people...." In reality, however, homelessness historically serves a very important purpose to maintain the dominant paradigm. Homeless

people are a constant reminder to the housed working class that unless they toe the line their fate will be living in a doorway too.

"If you join that union I'll fire you and you'll wind up like that bum," chortles the abusive boss.

Reluctantly, people continue to slave away at tasks which they hate and, at the end of the day, only benefit the very few. The majority are constantly scrambling to maintain or increase their financial resources so they don't wind up as one of the homeless. Eventually, despite their best efforts, a few may fail. Their failure has little or nothing to do with personal endeavors. It has more to do with the needs of an economic system which places profit before people.

As more and more "jobs" are automated, there is created a situation where the necessity for actual labor is eliminated. For instance, every major grocery store now has self-checkout, eliminating the need for cashiers.

**Continued on Page 12**

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My stance towards abortion had been relatively low-key during the Pre-Trump



era. Like religion and politics, it simply was not a topic within the realm of persuasion; people took a position on the matter and firmly held on to it. My efforts as a declared pro-choice individual included a lot of reading, keeping track of reproductive healthcare legislature, and seeking out training in my own time. I couldn't persuade everyone to be pro-choice but that did not stop me from getting the skills and knowledge to ensure that every woman has the opportunity to make an informed choice about her body. It was an indirect and less vocal, yet still effective, way of fighting against the anti-choice group. I simply did my part and there was nothing else to be said, I thought. Simple, right?

The night Trump and Pence won the election reaffirmed for some that the world was black and white, that men know best, and that what is white is right. The election results changed my life immediately. My heart felt violently torn apart and my hope for a better

**Continued on Page 14**

# SLINGSHOT

*Slingshot* is an independent radical newspaper published in Berkeley since 1988.

We had a moment of hesitation about how this issue would fit into the current moment — which is intense in so many ways. It is exhilarating to see so many people out in the streets, which counteracts the worst fears many of us were feeling before it became apparent the degree to which millions of people would step up. Nonetheless, with so much going on, it can be hard to focus and figure out how to fit in.

As a longstanding radical project, one impulse was to drop everything and concentrate on responding to what has felt like a particularly acute crisis. But another way to go — which is what we ended up doing — is to focus on *continuing* the work we were doing beforehand, because we were *already* in a crisis beforehand.

Doing *Slingshot* is part of the way we've stayed engaged and tried to build something positive out of the ashes of the world. Developments in electoral politics are real and have impacts, but they're also distractions from the fundamental ways in which society is crushing the earth and most of its inhabitants.

There are no easy answers or quick fixes. Instead, what's necessary is a diversity of tactics in the most broad sense of the word, ranging from pushing back against authoritarians, to underground art spaces, to disorder in the streets, to land trusts, to new types of language — and culminating in building new ways we relate to each other, to our internal worlds, and to the earth.

*Slingshot* is a print-on-paper publication in an age of instant computerized information. It takes about 2 weeks for an article to go from being written to it appearing in print, and because of that time lag, many topical things that we might want to write now will either be

# OBITUARIES

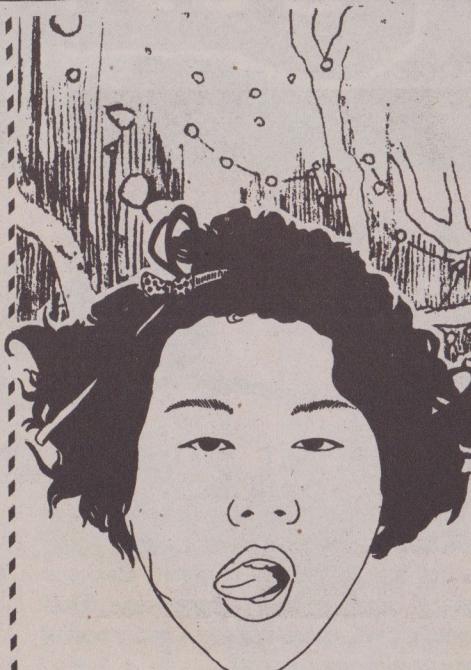
## Denalda Nicole Rene

1987 - 2016

Today and everyday we want celebrate the badass no-apologizes life of Denalda (who the newspapers are calling "Nicole Siegrist" for some reason), who lost her life in the fire at the Oakland Ghost Ship. She was formerly based out of the Sketch Pad, an Oakland dream squat circa 2014. You could usually find her around at the women-only squats, Fern and Eris, and pretty much anywhere underground worth being. She was in this band, Introflirt, with Charlie Prowler (who the normies labeled as "Ben Runnels") who died in the fire as well. Their dark synthpop music was the backdrop for many a good house show.

Denalda fucking knew what it was to be a squatter; to be in it for real. To fucking take that time and space you need to have your real self emerge. To take it from the city and state, yeah! Everything Denalda did, she meant. Nothing she did was fake. It was terrifying when she got mad at you, because you knew she meant it. But her smile was everything. Her emotions were just out there, for all of us. She showed us what it means to take emotional space. To become real. To give others the privilege of getting to know her, of pissing her off.

**Hayley:** Once I had to ask her to leave an art show due to reports of unruly behavior. I remember her standing there on the sidewalk, her eyes tearing up. She was pissed about having to miss the show, but super forgiving. Like she was hugging me with her eyes. Like, even while getting thrown out of a show, Denalda was willing to hold space for me as a



## Ara Jo

1987 - 2016

By Hayley

It is with a heavy heart that we share that Ara Jo, who drew some of the pages for the 2013 Organizer, perished in the fire at the Ghost Ship art collective in Oakland on December 3.

I met Ara Jo at the Paco Dog Collar shop in 2012. I was handing out Slingshots. I had no idea if she worked there or was just hanging out or what. When she saw the Slingshot, she got super excited and mentioned she'd always wanted to draw pages for the Organizer, and it so happened there were some pages left, so she was able to join in. She was so flattered and tickled to have her work in Slingshot, it helped me feel excited about the project.

Ara Jo was a key figure at Oakland's Rock, Paper, Scissors Collective and a prolific zinester. She was one of the main organizers of the East Bay Zine Fest. The numerous memorials that spanned the weeks after the fire were touching testaments to Ara Jo's impact in several communities. Over and over at these memorials, friends described how infectious Ara Jo's excitement was and how strongly she believed in the inner worth and creative projects of her friends. Although her passing leaves gaps in the lives of all who knew her, her presence imbued those around her with the courage of self-expression. Her bubbly enthusiasm about all things creative was contagious. It was great to have her at creative jam sessions. Her well-wrought line-art defiantly challenged social norms.

Now is the time to make art like our lives



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*Slingshot* is a print-on-paper publication in an age of instant computerized information. It takes about 2 weeks for an article to go from being written to it appearing in print, and because of that time lag, many topical things that we might want to write now will either be irrelevant or even quaint by the time you read this. At some point, we decided to do our best, publish the articles we liked, and hope they'll be useful, come what may.

Doing the paper the way we do — with a big unruly crowd of people crammed into a chaotic loft — helped us get over our own sense of disorientation, indecision and isolation. With a good crew, you can do anything. If you're feeling unsure and fearful, if you find a posse it might help you calm down and get back to your important work.

Keep in mind: we're not re-arranging the deckchairs on the titanic — we're using them to build barricades and boats!

You'll notice that we've done our best to avoid publishing the small-handed guy's name in the paper, not just to avoid giving him even more of the publicity that is his oxygen, but because this isn't just about one looney leader. Or, as Mike noted, "so much for playing spades in the county jail."

*Slingshot* is always looking for new writers, artists, editors, photographers, translators,

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#### Another collective member:

The city coroner tells us that everyone in the Ghost Ship died of smoke inhalation before the fire got them, so they didn't suffer too much. Is that supposed to make us happy? She's still gone. What hurts is to still feel a lot of love for her. Like she's not here any more, and there's this love. What do we do with this love?

Fuck ideas of "the afterlife." Thank you, Denalda, for showing us what it means to live.



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Now is the time to make art like our lives depend on it. For Ara's memory, and for all the great artists we've just lost.

## A note on the Ghost Ship fire

We're publishing two obituaries of people close to *Slingshot* collective who died in the Ghost Ship artist warehouse fire in Oakland Dec. 3 in which 36 people died. The fire had a profound impact on the underground scene in the East

Bay — it felt like everyone knew someone who died and many of us knew a number of people. Such a great loss leaves a terrible void. It isn't feasible for *Slingshot* to publish 36 obituaries but we're sorry to leave people out.

## MICHAEL ISRAEL 1989 - 2016

By Alisa Jacobs

Michael Israel was killed by a Turkish bombing of Syria in November, 2016. He was 27 years old. Over one year ago, he left his home in Jackson, California to fight ISIS with the People's Defense Unit, or YPG in Kurdish acronym.

He visited friends and family in the United



founding member of the Sacramento Industrial Workers of the World. Members of the IWW, commonly known as the wobblies, peaceful anarchists with a strong focus on working class rights.

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*Slingshot* is always looking for new writers, artists, editors, photographers, translators, distributors, etc. to make this paper. If you send an article, please be open to editing.

We're a collective but not all the articles reflect the opinions of all collective members. We welcome debate and constructive criticism.

Thanks to the people who made this: Aaron, Artnoose, B, Caroline, Claire, Dov, Eggplant, Elke, Eric, Hayley, Isabel, Iwasa, Jesse, Kerry, Korvin, Mike, Sam, Scott who made the cover and all the authors and artists!

### Slingshot New Volunteer Meeting

Volunteers interested in getting involved with *Slingshot* can come to the new volunteer meeting on March 19, 2017 at 7 pm at the Long Haul in Berkeley (see below.)

### Article Deadline & Next Issue Date

Submit your articles for issue 124 by April 15, 2017 at 3 pm.

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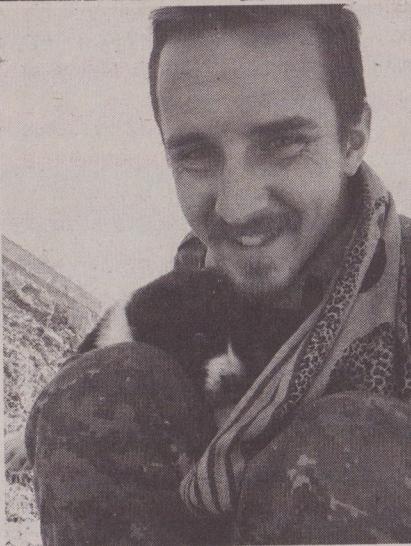
He visited friends and family in the United States for some months in 2015, then returned to Syria, stating, "This is not only a war against the spread of fascism by ISIS and their supporters in the Turkish government... the YPG is creating a revolutionary environment in Rojava, where liberated communities are not treated as conquered peoples but are instead empowered, allowed to self-govern and be the masters of their own destinies..."

"The long-term aspirations of the revolution are to put a stop to the exploits of capitalism and imperialism that generate fascist, racist, and sexist belief systems as byproducts of their spread..."

"YPG/YPJ have done incredible work liberating cities and villages in Rojava so far, but they are a poor army and the amount of destruction ISIS has left behind is indescribable. They need all of our support.

"I'm encouraging all of you back home to read about the situation here and how YPG/YPJ is making a difference."

While Michael was articulate and outspoken in his battle against the many faces of fascism, he lived in a quiet sort of radiance, sometimes dressed in button up shirts with holes in them, often eager to pay for his friends' meals, and, at one point, filled with deep concern over an injured deer he found in his backyard.



He was not one to brag about missing his own graduation when he was completing a peace walk from California to Washington, D.C. And, while he was unabashedly passionate about working class solidarity, he would neglect to mention that he was a

founding member of the Sacramento Industrial Workers of the World. Members of the IWW, commonly known as the wobblies, peaceful anarchists with a strong focus on working class rights.

A few years ago, Michael gave me a book about the transition from feudalism to capitalism, and the struggles of the peasant class during that time. Upon discovering his death, I pulled the book out of my backpack. It smelled like many miles of travel, musty with old canvas.

An old bookmark was placed in its pages, and the bookmark proclaimed the words of Paul Monette, "Go without hate, but not without rage — heal the world."

Michael was a volunteer, therefore he died with no funeral funds.

If you would like to donate to help Michael's family afford the expenses of his burial, as well as the shipment of his body back home, you may do so at: [www.youcaring.com/theisraelfamily-706143](http://www.youcaring.com/theisraelfamily-706143)

## ORGANIZER UPDATE

Thanks if you purchased a 2017 Slingshot Organizer — they are how we pay to print and distribute this newspaper for free. We still have copies available if you want to order some.

And . . . we're already starting work on the 2018 organizer. If you're an artist who can draw calendar pages or a cover, we need you — contact us. We're also looking for:

- Help, during May and June, editing the historical dates
- Additions to and corrections of the radical contact list, in June and July.
- We'll make the organizer the weekends of July 29/30 and August 5/6, so anything you send us is due July 28. Take your vacation in Berkeley those weekends to help make the organizer.

# The Many Coups in Brazil

The Current Condition of State Violence



Picture 1 ("ataque à polícia"): A black bloc activist attacks the police at June 2013 in São Paulo. By Vice Brasil

By Acácio Augusto

The main agent of violence in modern societies is the State. Through violence, it defines and maintains itself. Contrary to popular belief Brazil is an extremely violent country, despite the popular stereotype of football and carnival. This violence is directly connected to the high level of police lethality. In 2015 alone, 58,383 people were murdered, 160 killed each day, according to official government data compiled by the Brazilian Forum on Public Security in 2016. 3,345 of these deaths are attributed directly to the police, but a number of factors that link other deaths indirectly to police action must be considered. In general, the vast majority of the

political life ushered in a cycle of prosperity, arousing strong hopes both internally and externally: a country that would finally "work." The recent impeachment process, completed in the second half of 2016, which overthrew the second term of the president by direct vote seems to have halted this cycle. This causes many in Brazil, especially the sectors close to the former government to proclaim the process a coup!

In fact, the process that toppled the president was fraught with legal maneuvering, games with public opinion, and petty interests of representatives of the legislature. Added to this was an intensification of conservative and even fascist positions in society, both in the middle and lower classes. In the last decade, and along with historical State racism in Brazil, the hatred of the different has gained ground in society and is amplified in digital social

new debt. This is something that the banks, state and private sector, appreciate. Not only that. This government has been at the forefront of developmental mega-projects, such as the construction of the Belo Monte Hydroelectric Power Plant, with damage to indigenous and riparian peoples. And like every social democracy in the post-Berlin Wall world, it invested heavily in security. It created a new repressive police in 2004, the National Security Force. It carried out a program of mass incarceration that began in the previous government and poured rivers of money into the pacification policy of the favelas in Rio de Janeiro, the UPP (Pacifying Police Units), the cross-border face of MINUSTAH, a UN military intervention in Haiti led by the Brazilian army. One of the last acts of the president was the creation of an Anti-Terrorism Law that opens brutal legal precedents for the criminalization of social movements.

The point of no return for politics and social contestation in Brazil were the days of June 2013, which witnessed unprecedented and spectacular demonstrations across the country. Initiated in São Paulo, amid the protests against the increase in the collective transportation fare, these demonstrations put in question the narrative of great Brazil and the country that finally succeeded. This would be confirmed by the reception of planetary mega-events such as the UN's RIO+20, the FIFA World Cup, and the IOC Olympics, scheduled, respectively, for the years 2012, 2014 and

and low politics, and with demands that went from the impeachment of the then president to the requests for new intervention of the military. Finally, the centrality of the State and its violence was restored, after brutal repression to the ungovernable and a troubled electoral process in October of 2014.

From an anarchist perspective, there is nothing to be regretted about this process, except to continue to fight against State violence and the exploitations of capitalism. However, if today, January 2017, the country faces a president who was not directly elected by vote, the scary growth of hate speech against blacks, gays, women and all manner of manifestation of difference and political protest, and violent manifestations spread from police in street demonstrations to beheadings inside prisons, this is due to the fact that, at the moment when State violence was put on the streets, the Left who then occupied the government did everything to restore its centrality.

Call it a coup or impeachment, the current political situation of instability in Brazil is the sequence of historical blows perpetrated here by oligarchs, military and political leaders / managers who never hesitate to restore and reaffirm the centrality and violence of the State. Despite extremely worrying economic issues, Brazil continues, as before, with the world's most deadly police. And as any anarchist knows, the police are the permanent coup d'état.



**Picture 1 ("ataque à polícia"):** A black bloc activist attacks the police at June 2013 in São Paulo. By Vice Brasil

By Acácio Augusto

The main agent of violence in modern societies is the State. Through violence, it defines and maintains itself. Contrary to popular belief Brazil is an extremely violent country, despite the popular stereotype of football and carnival. This violence is directly connected to the high level of police lethality. In 2015 alone, 58,383 people were murdered, 160 killed each day, according to official government data compiled by the Brazilian Forum on Public Security in 2016. 3,345 of these deaths are attributed directly to the police, but a number of factors that link other deaths indirectly to police action must be considered. In general, the vast majority of the population applaud the police action.

Besides the violent and predatory colonial history of Brazil and the fact that it was the last country in the Americas to abolish slavery, recent factors contribute to this extreme lethality. In 1964 the country suffered a civil-military coup that inaugurated the series of coups in South America with US intervention as a way to secure the zone of influence in the context of the Cold War. However, when the civil-military regime ended in 1985, the so-called "slow, gradual and safe transition" did not extirpate from public life the various social sectors that sustained and benefited from the period of exception: from large media communication groups to sectors of regional rural oligarchies. The so-called political opening was the result of a pact among the elites. It met the demands of so-called civil society, which corresponded to the new planetary guidelines synthesized by the UN in the context of the collapse of the Soviet world.

In the XXth century, Brazil had a cycle of so-called progressive governments, inaugurated by two mandates of a sociologist of Marxist tendencies, linked to the "Social Democrat" party, of neo-liberal policies; followed by a former union leader and a former guerrilla woman connected to the fight against the civil-military dictatorship, both belonging to the PT (Worker's Party), which boasts of being the

political life ushered in a cycle of prosperity, arousing strong hopes both internally and externally: a country that would finally "work." The recent impeachment process, completed in the second half of 2016, which overthrew the second term of the president by direct vote seems to have halted this cycle. This causes many in Brazil, especially the sectors close to the former government to proclaim the process a coup!

In fact, the process that toppled the president was fraught with legal maneuvering, games with public opinion, and petty interests of representatives of the legislature. Added to this was an intensification of conservative and even fascist positions in society, both in the middle and lower classes. In the last decade, and along with historical State racism in Brazil, the hatred of the different has gained ground in the country, and is amplified in digital social networks and has found political representatives that use this discourse. However, it would be wrong, or even simplistic, to attribute the impeachment of the president as the culmination of an authoritarian escalation in the country. As if, after the so-called coup, democracy would have been undermined. From an anarchist perspective,

what is happening today in Brazil is a logical consequence of a representative state democratic regime that is only maintained by an extreme judicialization of life and politics and a government practice that is increasingly reduced to hyperbolic security production, in spite of any other political and social value, even democracy. This did not begin with the deposition of the president. Even if the consummation of this fact has generated, in the language of the constitutionalists, a legal insecurity and has legitimized conservative sectors that saw in PT government a communist threat, no matter how absurd it is.

The 13-year PT government brags about having achieved a number of goals set by international institutions such as the UN. The main one would be the eradication of misery by means of income assistance to the poorest. In addition, it advertises a number of social policies related to the expansion of retail credit, popular housing programs, and student credit programs. In short, the democratic government

intervention in Haiti led by the Brazilian army. One of the last acts of the president was the creation of an Anti-Terrorism Law that opens brutal legal precedents for the criminalization of social movements.

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Call it a coup or impeachment, the current political situation of instability in Brazil is the sequence of historical blows perpetrated here by oligarchs, military and political leaders / managers who never hesitate to restore and reaffirm the centrality and violence of the State. Despite extremely worrying economic issues, Brazil continues, as before, with the world's most deadly police. And as any anarchist knows, the police are the permanent coup d'état.



2016. Many of those who went to the streets warned that in this large Brazil, poor, black and indigenous were still being murdered by the State; historical inequalities continued to be reinforced; the former persecutors of the sociological president, the syndicalist president and the guerrilla president, are now the allies of government. The emergence of the ungovernable on the streets in June 2013 exposed its intolerance to any government, the insufficiency of democracy, and opened a rift for manifestation of anti-political revolts that did not fit into the plans and papers of the current misery managers in the country.

The government, even if it was anointed as progressive, left and democratic, acted as any

**Picture 3 ("BB Copa"):** Black bloc positioned against the police in action against the World Cup in 2014, Rio de Janeiro. Unknown author

There is no solution or salvation for the present situation, but the continuous fight or the *small war*, as recalled Proudhon. There is the rebel struggle against the misery of State's wars, waged beyond the borders and against those declared enemies within. Since June 2013, autonomous struggles have grown in Brazil, as well as interest in anarchy. Nonetheless, a conservative movement has also emerged and, unlike other moments in this country's history, has taken the streets and organized itself in the shape of a "social

Finally, in 1964 the country suffered a civil-military coup that inaugurated the series of coups in South America with US intervention as a way to secure the zone of influence in the context of the Cold War. However, when the civil-military regime ended in 1985, the so-called "slow, gradual and safe transition" did not extirpate from public life the various social sectors that sustained and benefited from the period of exception: from large media communication groups to sectors of regional rural oligarchies. The so-called political opening was the result of a pact among the elites. It met the demands of so-called civil society, which corresponded to the new planetary guidelines synthesized by the UN in the context of the collapse of the Soviet world.

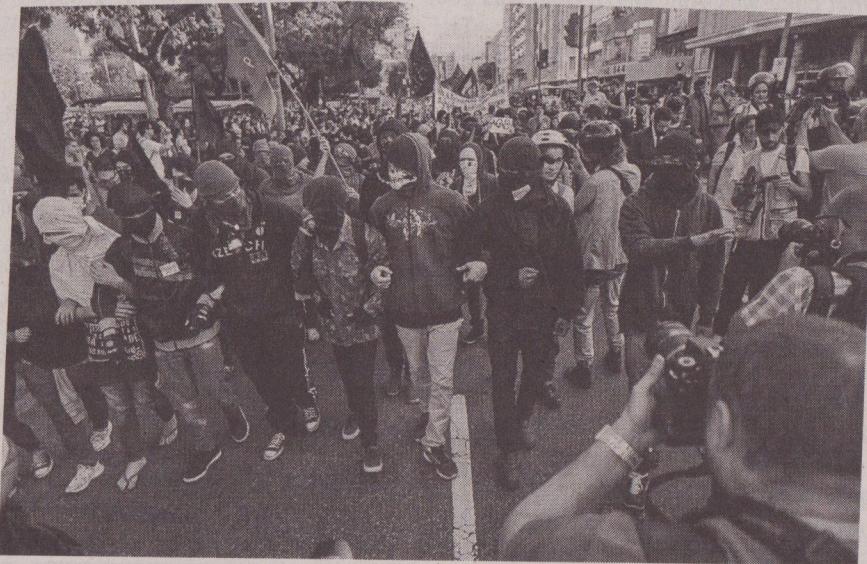
In the XXth century, Brazil had a cycle of so-called progressive governments, inaugurated by two mandates of a sociologist of Marxist tendencies, linked to the "Social Democrat" party, of neo-liberal policies; followed by a former union leader and a former guerrilla woman connected to the fight against the civil-military dictatorship, both belonging to the PT (Worker's Party), which boasts of being the largest party of the masses in the Americas. This sequence of governments in a formal democracy without military interference in

escalation in the country. As if, after the so-called coup, democracy would have been undermined. From an anarchist perspective, what is happening today in Brazil is a logical consequence of a representative state democratic regime that is only maintained by an extreme judicialization of life and politics and a government practice that is increasingly reduced to hyperbolic security production, in spite of any other political and social value, even democracy. This did not begin with the deposition of the president. Even if the consummation of this fact has generated, in the language of the constitutionalists, a legal insecurity and has legitimized conservative sectors that saw in PT government a communist threat, no matter how absurd it is.

The 13-year PT government brags about having achieved a number of goals set by international institutions such as the UN. The main one would be the eradication of misery by means of income assistance to the poorest. In addition, it advertises a number of social policies related to the expansion of retail credit, popular housing programs, and student credit programs. In short, the democratic government of the left in Brazil promoted a politics that included consumption and produced a mass of



**Picture 3 ("BB Copa"):** Black bloc positioned against the police in action against the World Cup in 2014, Rio de Janeiro. Unknown author.



**Picture 2 ("antifa SP"):** Gathering for the demonstration against the bus fare, organized by MPL (Free Transportation Fares Movement). January 2016 in front of Municipal Theatre of São Paulo. At the center of it the Antifa SP flag. By W. Raeder

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The government, even if it was anointed as progressive, left and democratic, acted as any state would act: it severely repressed the protests. Promptly, the press and a number of political (left and right) analysts produced a flurry of "analyzes," differentiating "peaceful" demonstrators from "vandals," the latter identified among anarchists, autonomists that were not connected to any party or social movements aligned with the government, and especially practitioners of *black bloc* tactics. With the vandals expelled from the streets by police bombs and clubs, the so-called peaceful demonstrators were gradually occupying these streets. But this time, dressed in the Brazilian flag and asking for greater morality of the rulers, greater punishment to offenders of high

There is no solution or salvation for the present situation, but the continuous fight or the *small war*, as recalled Proudhon. There is the rebel struggle against the misery of State's wars, waged beyond the borders and against those declared enemies within. Since June 2013, autonomous struggles have grown in Brazil, as well as interest in anarchy. Nonetheless, a conservative movement has also emerged and, unlike other moments in this country's history, has taken the streets and organized itself in the shape of a "social movement". These groups, from the elected-president's impeachment, managed to give vent to the conservatism of the Brazilian society. Anarchists continue their struggles while the institutional left fight for hegemony. We remain on the streets with black flags and the black blocs, at the universities with our researches and publications that defy the order. We refused the order during the so-called left government and we still during the new governmental conformation of the neo-liberal rationality that announces a conservative adjustment in all planet. Our work is of the craftsman in the construction of a different life, in the transformation of the self, in the fight against what we are and in war to the State and Society.

Acácio Augusto is a member of *nu-sol* – anarchist association that does research, publications, records, and actions towards anarchy and against the punitive system – [www.nu-sol.org](http://www.nu-sol.org).

# Compost

By Emma Ain't Dancing

While living as an activist in the Bay Area from 2013-15, I experienced intense harassment and unwanted sexual attention from 4 individual people in different radical communities. Iouted them every time, and then left the community for a while to nurse my sadness and trauma. During the time just after I'd leave, the person would throw a big ugly tantrum about me—"That woman's crazy!" Then, sure enough, within a few months, others who had been assaulted and harassed by the same person would speak out.

10. 3. 4. 2. Those are the numbers of other people in my communities who experienced assault or harassment from the same guys who'd harassed me. Of the 19 of us who came forward, one was a cis-man. The rest had been gendered female at birth.

I have come to accept that I am "a canary in the coal mine" when it comes to sexual violence. I am an abuse survivor, and I'm also what some people might call "empathic," meaning I tend to be emotionally receptive (something I can't turn off), so, from what I've found, folks tend to feel pretty comfortable expressing their "honest self" around me. This is usually awesome, and leads to really neat interactions with a majority of people I spend time with. But sadly, for about 1 in 100 people, when they encounter an emotionally responsive person, they respond by harassing the woman in front of them.

It is very scary when that side of a person comes creeping out. Like the book "Dr. Jekyll

and Mr. Hyde." What sucks is when no one else has seen the person turn into Mr. Hyde, so they don't believe that he could possibly be like that. They think you're crazy when you start freaking out around the "mild mannered" man.

What's frustrating is that, since women's oppression as a huge part of our everyday lives, a single incident against a women can trigger memories of all the unprocessed gender trauma everyone carries, and if that trauma isn't also addressed in an open and compassionate way, the weight of it can feel like community psychosis.

Additionally, it is very troublesome when the men who are emotionally receptive in the community take on the shame for the behavior of another man. This leads to a strange behavior pattern in which many man-identified people in the community start fixating upon the idea they *must defend the perpetrator*, otherwise, somehow, they are also responsible for his actions. They haven't seen him turn into Dr. Jekyll. If they had, they would recoil from the idea that he is "a man like me" and rather understand this man is a separate individual person who has behaved monstrously without implicating anyone else but himself.

When a community has to deal with a case of sexual harassment or gender violence, it brings everyone's unprocessed gender-related tensions in to the surface. This is always a bumpy process, but it can bring positive growth when folks are ready to hold space for it and

work through it together. The women in the community are likely going to be reminded of aunts, sisters, and female friends who have been raped and gender-oppressed, along with the uncodifiable feelings of terror that brings. The trans-women will likely be grieving in different ways than the cis-women, since they usually came into womanhood later in life, but their grief is just as real and important. Likewise, transmen may find themselves dealing with stuff through the unique filter of their memories of having once been gendered female. The male allies of women will also grieve, thinking about strong women they have known in the past who were torn apart by the violence embedded in gender relations. Gender-related grief is also often going to be

Until we are free...

expressed differently by those of differing racial and cultural backgrounds. Holding space for this grief is huge, and will only bring growth to the community!

So, it is important to hold space for the general gender-related grief that will undoubtedly emerge when an individual incident is revealed; however, we also must address every individual incident specifically: *You can't reset a broken bone by getting worked up about all the bones ever broken in the history of the world*, but rather, you have to focus on the specific injury in front of you. It is through addressing individual instances that we can reframe the 5,000 years of gender

oppression—(an oppression so old, it is even found in the world's oldest book, the *Epic of Gilgamesh*)—and create an occasion to churn, compost and finally move past this systematized oppression.

That said, I don't think people who have been sexually harassed should ever be pressured to disclose the details. Ever. Retelling it can put you back into a state of trauma, especially if pressured to share before you're ready. But I do want to share some details of what happened to me because I'm ready. Also, I feel it is important every once in a while for someone in the community to clarify what is meant when people use terms like "gender harassment" "assault" and "threats of sexual violence."

Other people (especially those not of the female gender) might have detached, abstraction-based reactions to the incidents found below. Part of what made these incidents so terrifying to me and (potentially triggering to other females—you have now been TWed) is that there are the underlying gender relations & power dynamics at play, which meant I lost my power the moment these things occurred.

**Incident 1:** One dude was just a friendly face in my favorite anarchist community space. Until one day when he randomly informed me that "he liked the way we flirt." I was confused by this because I had never once flirted with him. When I informed him of this, he claimed "we were always flirting" and began to threaten me with sexual violence, repeatedly, hedging it

By Joan

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# shit people say

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By Joan

Rape is horrible. It should never happen to anyone, for any reason. Rape is also not a choice. And yet, when people hear that someone they know has been raped, they respond in really strange, often irrational ways. It can be hard to accept that someone you know was raped. But the way you respond to them will make a great deal of difference as they struggle to reclaim their life.

The following list of responses has been compiled based on a decade of conversations I've had with rape victims. This is all real shit people hear when they have tried to come forward about being raped, and is also shit I heard when I came forward with my truth.

All of these responses are a way to avoid listening, and ultimately put blame, guilt, and shame upon the victim. That said, if you experience rape, not everyone in your life is going to get it, and you are probably going to hear a lot of these idiotic responses and just going to have to forgive your friends and community members of their ignorance.

**"Stop being so sex-negative!"**

Let's say someone has been forcibly fed ice cream again their will. When they tell you

# shit people say

organization?"

This a mindblowingly common response when rape happens between members of the same organization. It takes on many forms: Activists: "Are you trying to destroy the movement?" Business people: "Are you trying to ruin the business?" Gamers: "Are you trolling our group?" Military: "Are you trying to hurt the country?" Etc.

It blows my mind that anyone would say this to a rape victim—or worse: say something like this publicly to everyone in the group the moment they learn someone has been victimized. Yet, for some people, it's the first thing they can think of: that the person got raped strategically to harm their project. WTF! Time to set the project down or a second, and acknowledge that something very sad and outside of the logic of the project has happened—but something that is a huge part of the underlying logic of oppression in our society.

**"You're letting the rapist win."**

If a rape victim tells you they can't go back to a space, or eat a type of food, or need to leave the party now, don't respond by saying:

than addressing the rape problem, many men would rather profit off the rape of women by becoming "protectors." Thanks, protector dudes, for capitalizing off of sexual violence to turn my people into unpaid emotional laborers! **"What I would have done if I was in your shoes is..."**

...killed the rapist?

...called their mom?

...turned into a magical unicorn and flown away?

Firstly, you're assuming I didn't do all of

**"Thanks, dude, for capitalizing off of sexual violence by turning my people into unpaid emotional laborers."**

these things. Secondly, this isn't about what you would have done. This is a story I am telling you about something bad that has

Victim Blamer. Don't empower rapists. Don't be part of the problem.

**"Let me tell you about something worse that happened to someone else in some random place in the world."**

I'm sorry. Did you think I was telling you I have it off worse than everyone on earth? No. I was telling you I got raped. We are having a real conversation about something specific that actually happened to a person in this conversation. Don't try to smooth it over. Just hold space for it, okay?

**"Buck up. Be strong."**

I'm sorry that your response to other people's hardship is to tell them not to feel. You must have very low self-esteem and that is sad.

**"You're lucky you weren't also killed and ground into sausages."**

....uh, aren't we all?

**"Not you! I don't know how I'm going to survive how bad this makes me feel..."**

Oh great, now you're dumping on me with your emotions about how my rape makes you feel? Like I don't have enough on my plate already! This is absolutely the worst response.

**1. "At least you're feeling better now!"**

know was raped. But the way you respond to them will make a great deal of difference as they struggle to reclaim their life.

The following list of responses has been compiled based on a decade of conversations I've had with rape victims. This is all real shit people hear when they have tried to come forward about being raped, and is also shit I heard when I came forward with my truth.

All of these responses are a way to avoid listening, and ultimately put blame, guilt, and shame upon the victim. That said, if you experience rape, not everyone in your life is going to get it, and you are probably going to hear a lot of these idiotic responses and just going to have to forgive your friends and community members of their ignorance.

#### "Stop being so sex-negative!"

Let's say someone has been forcibly fed ice cream again their will. When they tell you about this, the thing they are upset about is not

It's not about  
the ice cream.

the ice cream, but the forcible imbibing of ice cream. After an experience like that, it's going to be extra weird to deal with the prevalence of ice cream everywhere in this society. It is likely to remind them of the moment when ice cream was used to make them feel powerless. Being called "ice-cream-negative" for being triggered is going to make them feel extra shitty.

On the other hand, they might have the opposite reaction: eating lots of ice cream in a detached way as a mode of self-harm, and becoming somewhat aggressive about putting ice cream in everyone's face. That's a perfectly normal reaction too.

Everyone heals from trauma differently. Don't make assumptions.

"Are you trying to sabotage our

to ruin the business?" Camer: "Are you trolling our group?" Military: "Are you trying to hold the country?" Etc.

It blows my mind that anyone would say this to a rape victim—or worse: say something like this publicly to everyone in the group the moment they learn someone has been victimized. Yet, for some people, it's the first thing they can think of: that the person got raped strategically to harm their project. WTF! Time to set the project down or a second, and acknowledge that something very sad and outside of the logic of the project has happened—but something that is a huge part of the underlying logic of oppression in our society.

#### "You're letting the rapist win."

If a rape victim tells you they can't go back to a space, or eat a type of food, or need to leave the party now, don't respond by saying: "You're letting the rapist win!"

This person is dealing with trauma. Trauma isn't a battle. Trauma is the aftermath of things you can't control. To continue to do things that evoke trauma causes even more harm. Rape survivors who have this figured out often seem "flighty" because they suddenly get triggered by something, and have to end the conversation and leave. That doesn't mean they are any less powerful, or that they are letting anyone other than themselves win. Stepping back means they know what they need to do to heal. Respect that.

#### "You need a protector... like me."

I wish I didn't have to explain how utterly inappropriate this response is. Shouldn't it be obvious? Either this is gross because you are using someone being raped as an excuse to hit on them. Or maybe you believe in your heart of hearts that you actually want to give up your own life to become the protector of a woman and follow her around keeping her safe, never excepting anything in return. ....Are you sure you're not expecting something in return? This specific response to rape and rape culture is at the core of the dissociative narrative that has allowed women to be reduced to 2nd class citizens. Rather

...killed the rapist?  
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"Thanks, dude, for capitalizing off of sexual violence by turning my people into unpaid emotional laborers."

these things. Secondly, this isn't about what you would have done. This is a story I am telling you about something bad that has happened to me. Stop trying to solve it, and just listen.

#### "What did you learn from it?"

That's like saying "What did you learn when that tornado that destroyed your home and killed your dog?" Rape is a thing that happens to you without your permission. It is a disaster. Not a "learning experience."

"What were you wearing? Doing? Saying? What color was your shirt? What was your childhood like? ...GIVE ME ALL THE DETAILS OF YOUR LIFE."

Okay, this is such a shitty thing to do. It comes from the impulse to analyze the rape so you can try to create a story for yourself about how the victim did something to deserve it, so you can pretend you are safe. That is classic "victim blaming," and it is really hurtful and obvious when you are doing it.

Just a quick refresher in case you forgot:

Rape is never the victim's fault. To invent a story about how the victim did something to get raped is a way of saying "rape is an appropriate response to [x]."

Rape is never the appropriate response to anything. Someone could be lying naked and unconscious in the middle of the road. Is the correct response to rape them? No. Don't be a

telling you I got raped. We are having a real conversation about something specific that actually happened to a person in this conversation. Don't try to smooth it over. Just hold space for it, okay?

#### "Buck it up. Be strong."

I'm sorry that your response to other people's hardship is to tell them not to feel. You must have very low self-esteem and that is sad.

"You're lucky you weren't also killed and ground into sausages."

...uh, aren't we all?

"Not you! I don't know how I'm going to survive how bad this makes me feel..."

Oh great, now you're dumping on me with your emotions about how my rape makes you feel? Like I don't have enough on my plate already! This is absolutely the worst response.

#### 1. "At least you're feeling better now!"

Feeling better even though now I have lost my sense of safety around other humans? Riiiiight.

"I will kill the person who did it! I will murder them good!"

Thanks for making me into a token in your fantasy of beating someone up for a "just cause." Yeah... You're a real hero.

Sarcasm aside: I don't need your rage right now. I'm recovering. And now you're putting me in this really complex space of having to make decisions about the physical well-being of my rapist?

This kind of response is a huge part of why victims remain silent: it is really troubling to have people deflect from what you are trying to communicate by imposing their visions of heroics and violence over it.

Seriously, the only heroic thing you can do is, in a non-punishment kind of way, work to get the rapist out of the physical spaces of the victim's life so she don't lose her community over what happened.

"Why don't we just have you and the rapist work it out?"

FUCK NO! Would you make someone "talk it out" with a dog that bit them? Any trauma survivor shouldn't be put in contact with the

# Rape Cultures

under the language of "you secretly want me to..." and would not stop when I said the conversation "needed to end – stop stop stop" until I had to flee. **Some terms for this: threats of sexual violence, harassment.**

**Incident 2:** One person at an farming project where I was an intern grabbed my ass, hard, like with his fingernails digging into my buttcheek (for a second I thought I was being attacked by a wild animal!). This happened in the dark while I was walking alone to the outhouse to pee (he was crouched in a bush, I guess). After this happened, I locked myself alone in my tiny house and spent the next 2 days dealing with panic attacks, afraid to go outside. Finally, I confronted the individual, who was a founder of the project. I told him I did not enjoy what he did and would like him to never touch my body again and that I likewise did not want him touching anyone else in the community the way he had touched me. With that, he spent an hour yelling at me, spiraling all over the place, saying everything from "I was expressing my natural self—I'm a touchy person!" to "I'm the victim here—I was sexually assaulted as a child!"—he kept getting louder and louder, as he rattled off excuses and blamed me for having not wanted to be touched. **Terms: physical assault—sexual? Definitely non-consensual.**

**Incident #3:** In a co-op house where I lived, a dude moved in who really didn't like being ignored by women—he would bully the other cis-ladies into giving him back rubs, but I was the only one who ignored his random, forceful

proclamations of his shoulders hurting. Then, one Friday, after everyone else rolled out of town for a musical festival, he violently attacked me while I was making tea. "Please leave me alone!" I kept saying as he backed me through the house. I spent 6 hours hiding in a closet, shouting "I have a knife and will stab you!" every time he tried to force the door open, until finally he left for work. I spent a week staying at a friend's house, laying on her floor, unable to get a sentence out without crying, before I finally emailed my housemates

there, one of my new roommates said he was bored, so I suggested we watch a movie together in the living room (because why not?), but he kept trying to talk during the movie (like, random ranting about his day or something), and after fifteen minutes of this, I was like "Ya know, I haven't seen this movie yet, so is it cool if we don't talk until after?" At that moment, he rather violently ripped the TV cord out of the wall and said, "This is my TV anyway!" and carried the TV into his room, and then he came back out into the living room and



to tell them what had happened. ...They didn't believe me until he'd done this kind of thing to 2 other women (!), and was actually caught in the act of pinning a female housemate to the ground while she begged him stop (!!). **Terms: gender-based sociopathic behavior, assault, harassment, serial abuse**

**Incident #4:** Finally, I had just moved into a new apartment, a live-work space for progressive artists. A few days after moving in

broke a lamp and started throwing things. I left the house, deeply alarmed, and spent the night sleeping in the woods nearby (I hadn't been able to grab my phone before leaving, unfortunately). The next day, I snuck back into the house to gather my vitals and texted the other housemates. I learned that this guy had a "weird habit" of "latching on" to women, and that one of the other female housemates had caught him lurking outside of her boyfriend's apartment in the middle of the night a few weeks before. **Terms: stalker, gender-realted harassment.**

None of these people were close to me. They were just people who had randomly been in my milieu: folks I'd see in passing, and then

the next bright-eyed person who might step into the perpetrator's path. I wanted it to end with me—or at least make life a little better for the next crew of ladies coming through.

But being the first person to step forward about a person, unfortunately, means you will experience a shit storm of bullshit from the community. After I stepped forward following the above cases, random people who weren't involved gave me threats of violence. People I'd never met said they were going to sue me. I even had someone send me a harassing, illogical email accusing me of being "a spy for the NSA." *What the fuck does that even mean?* People of all genders blew up at me—in fact, the most vicious and hurtful bullshit I fielded was often from other women.

The thing I learned from these experiences is, when you are outting an abuser who is involved with a project, people think you are pissing on their project. But that couldn't be further from the truth. You are trying to save the project from a parasite—from someone who is sucking up the project's positive energy and turning it into trauma.

There is a common saying in activist communities that "Accusations of harassment damage the community." This saying is simply not true. It is *not* the accusation that hurts the community, but the *silence* that proceeded it. Yes, it *seems* like "more bad stuff is happening" when female victims start speaking up, but it was all there before, it is now just coming to the surface.

We live in an anti-women culture, and gender violence is a key way women are kept in check. Gender violence is in every corner of society—from the most elite conservative prep school to the most radical wingnut anarchist co-op. When sexual violence happens in your

## to survivors

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None of these people were close to me. They were just people who had randomly been in my milieu, folks I'd see in passing, and then one day I saw this really terrifying side of them, a side that only came out once they perceived themselves to be alone with a woman.

Of the 4 abovementioned cases, outing the person either led them to be forced to leave, or led the community to have a discussion which placed the person's behavior in the spotlight, leading the person to realize they wouldn't be able to get away with it again. I am thankful for the women and women's allies who facilitated these community actions to address what happened while I was off healing. I helped those allies as they organized those communities discussions as much as I was able, but an important part of my healing was to not feel like I had to confront my attacker. That would have traumatized me even further (emotions can't be "solved," only healed). Ultimately, after the initial fallout after the community actions, the communities got bigger, stronger, and continued to thrive thanks

to pushing on their project. But that couldn't be further from the truth. You are trying to save the project from a parasite—from someone who is sucking up the project's positive energy and turning it into trauma.

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We live in an anti-women culture, and gender violence is a key way women are kept in check. Gender violence is in every corner of society—from the most elite conservative prep school to the most radical wingnut anarchist co-op. When sexual violence happens in your community, it is not because your community is sick, but because our society is. When someone outs a consent-violator, they are doing the most good they can for the community. Consent-violators are what keep amazing movements small. When women can't be assured of their basic right to safety, they will not stay in your movement.

Sexual violence is a big part of what keeps women clinging to capitalist spaces rather than thriving in community spaces. Joining community space is already an energy suck under capitalism because you still have to interact with capital to cover your basic needs. So then, if there is a violent person in that space targeting people because of their gender, the community project goes from being a sometimes fun energy suck to a nightmare scenario to be avoided at all costs.

Based on the numbers of people who came forward after I stepped forward, I am increasingly convinced that it is gender

"Being the first person to step forward means you will experience a shitstorm from the community."

to women feeling more empowered to speak out should things become unsafe for them. But initially, I get a lot of blowback. Here is a sampler of things people actually said to me

## to survivors

source of their trauma unless they feel ready, otherwise they will be re-traumatized.

Yet, somehow, the most common response when someone reports a rape to a group in which both the survivor and the rapist are members is to try and force the victim into negotiations with their rapist. THIS IS INSANE. It is just going to re-traumatize the victim, whose emotions are probably going to verge on psychosis by the time the night before "the negotiations" come around. Hasn't a rape victim already been through enough?

Thanks to this group behavior, a pattern of "power rape" has emerged in organizations in which a serial rapist or gender abuser will use sexual intimidation to remove female competition. They know they can do it because they will be forced into negotiations with the woman—even though they have already won by taking the woman's power away from her by violating her consent. Likely, the victim will leave the community to avoid ever exposure to the person who raped them.

Reporting a rape is not an argument. There aren't two sides here. If you want to stay friends with the rapist, that's your call, but any contact the survivor has with that person will be hellacious.

**"Are you sure that's what happened?"**

Well gosh, now that you mention it, I'm not sure anything has really happened...ever. Hell, since nothing is real, why don't we just start prying your eyes out with this grapefruit spoon!

"It was bound to happen to someone

the rape epidemic was so bad, it was treated as a positive thing when it happened to women in movies.

**BELOW ARE SOME BETTER WAYS TO RESPOND when someone tells you they've been raped or experienced sexual violence:**

Many rape victims often leave their circles or communities to avoid further trauma that is often caused by loved ones who don't get it. You can help break this cycle by being present and ready to listen.

Listening means hearing the person out without trying to force their narrative one way or another. By accepting rape when it has happened, we begin the transformative process of healing as a culture.

**"I hear you, and I will keep listening."**

If you aren't ready to respond, that is okay. When rape happens to someone you care about, things really hit home. And your emotional response might not be a helpful response to the victim. It is okay to say:

**"I'm really sad this happened to you. I need to take a moment to feel my emotions about this. Can we talk again next week? Can we schedule that talk right now?"**

So take a week. Do some journaling. Sort your own stuff out. But make sure you get back to the person. Your response will help the person feel okay again.

**More good things to say:**

**"What are things can I do to support you right now?"**

**"I don't have the same experience as you, and I know that. So you're going to**

harassment, and communities' failure—to address it—that pushes out a majority of those who leave radical community. Currently, gender harassment causes too many people to give up on the idea of community, and go back to the culture that supports it.

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#### "It was bound to happen to someone like you."

And if I murder you right now, it was likewise bound to happen to ....someone like you?

Sorry for the cynicism. Okay. Calming down.

So, if you try to essentialize rape victimhood by saying "Some people just have the personality of a rape victim" you are going to make that person feel crazy.

It'd be like saying, "some people just have the type of personality that causes them to be randomly pushed onto the BART tracks strangers." It's just a weird, nonsensical thing to say.

Yet a lot of women, especially those who came of age in the 1970s or 80s seem to think this is a valid response when a younger women tells them of a rape. My theory is they are all suffering from mutual insanity after all living through the 70s and 80s, a period when

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**"I don't have the same experience as you, and I know that. So you're going to have to let me know what I can do to help. And if you can't think of anything right now, that's okay. Let me know when you do."**

**"I would like to help make sure the rapist can't enter the spaces I have power over."**

Any trauma survivor shouldn't be put in contact with the source of their trauma unless they feel ready, otherwise they will be re-traumatized. This means it is on their friends and members of their organizations to clear that person from the space. This is the #1 thing you can do to help a rape survivor because it means they will not have to lose their public and groups simply because they were raped. But this is a way to show that your support is more than just talk, but that you care enough to help the rape victim regain a sense of safety and well-being.

Women forced them to be forced to leave, or led the community to have a discussion which placed the person's behavior in the spotlight, leading the person to realize they wouldn't be able to get away with it again. I am thankful for the women and women's allies who facilitated these community actions to address what happened while I was off healing. I helped those allies as they organized those communities discussions as much as I was able, but an important part of my healing was to not feel like I had to confront my attacker. That would have traumatized me even further (emotions can't be "solved," only healed). Ultimately, after the initial fallout after the community actions, the communities got bigger, stronger, and continued to thrive thanks

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Sexual violence is a big part of what keeps women clinging to capitalist spaces rather than thriving in community spaces. Joining community space is already an energy suck under capitalism because you still have to interact with capital to cover your basic needs. So then, if there is a violent person in that space targeting people because of their gender, the community project goes from being a sometimes fun energy suck to a nightmare scenario to be avoided at all costs.

Based on the numbers of people who came forward after I stepped forward, I am increasingly convinced that it is gender

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to women feeling more empowered to speak out should things become unsafe for them. But initially, I get a lot of blowback. Here is a sampler of things people actually said to me when I outted these men: "But he reminds me of my big brother!" "He is an irreplaceable part of this movement!" "But he is a minority!" "But I think he's mentally ill."

None of these things are excuses. Yet, in the first few months after outting a person, it'd be an endless, frustrating non-communicative loop of "He violently attacked me" versus "But he is so \_\_\_\_\_!" It's a strange, fucked up, illogical cycle. It usually wasn't until the 2<sup>nd</sup> or 3<sup>rd</sup> or 8<sup>th</sup> victim stepped forward before the community finally woke and took action.

Being the first to step forward takes a lot of courage. But how could I not step forward once someone had shown themselves to be dangerous? Each time I stepped forward, it wasn't out of concern for myself (if I'd been thinking only about myself, I would have simply left and never spoken to any of these communities again), but it was out of fear for

harassment, and communities' failure—to address it—that pushes out a majority of those who leave radical community. Currently, gender harassment causes too many people to give up on the idea of community, and go back to devoting their energy exclusively to sustainance under capitalism—and the ecocide capitalism entails.

When you speak up about gender violence, the only thing that gets hurt is people's delusions about the world we live in. And those delusions must go. We must move beyond gender-violence-blind sexism. We must see it to heal it. We must make space for it to be real to heal it. We have not yet achieved gender freedom or gender equality, but we can get closer by learning to hold space for the reality of gender violence when it happens in our communities.

I hope someday women are able to share when stuff like this happens without community backlash. I hope that someday, victims of gender-related violence are able to have our words received in a rational way. But until gender becomes equal, this is what we've got.



By Tracey

White people from North Dakota like to refer to their congeniality and Midwestern values as North Dakota Nice. I'm a white North Dakota transplant in the Bay area myself, and long ago, I began to treat that idea of Midwestern "niceness" with suspicion as I became critical of attitudes and stereotypes about Native Americans prevalent in ND. So, even though my NoDak community of friends and family have a long list of complaints about the negative effects of the oil boom, I was not surprised by the derisive response they had to Native Americans standing up to Big Oil. I was, however, surprised by the swift and violent escalation by the state. Even with a pretty good bullshit detector, I overestimated the sheriff's North Dakota Nice and underestimated the lengths he would take to protect the state's oil profits.

The out of state oil corporations have very little interest in investing in the well being of communities they operate in. They are there to wring as much money out of us as possible and cannot be trusted to clean up their messes. One only need look at the boomtown sex trafficking, dangerous unregulated working conditions and hundreds of oil spills that have already happened to see that.

by local law enforcement's response. I watched as compassionate North Dakota State Troopers tried to figure out what their role was in this protest. Yes, Berkeley knows about protests, but not my quiet state of North Dakota. I was proud of the way they handled themselves and treated water protectors with respect for their rights and as people. Sometimes shaking their hands, dancing and praying with them, and even were moved to tears themselves. This was North Dakota Nice I could be proud of. I held my breath, wondering how long it would last.

Then Governor Dalrymple quickly escalated the situation and changed everything. I watched over Labor Day weekend as Enbridge intentionally moved their equipment to destroy historical, sacred artifacts before the state could conduct the proper historical and cultural investigation of the area. I watched my state use an illegally permitted security company to attack women, children, elders, and horses with dogs so poorly trained they turned on each other and their handlers. This was the first image that sent the world the message that our North Dakota Nice was being replaced with the moniker Mississippi of the North.

At this point, it was clear a heavy hand was

# NORTH DAKOTA NICE TO MISSISSIPPI

see tactics never before employed in my home state. An undercover DAPL employee pretended to be a water protector while aiming a firearm at them and a brave Native American veteran used his training to de-escalate the situation, talking the highly agitated provocateur into handing over his gun without anybody getting shot. You can imagine how horrified I was when the veteran was then arrested and charged while the person wielding the firearm was released without charges. Justice is not blind to the politics of oil interests in North Dakota.

The tone and response got uglier and more violent as local law enforcement agencies became embedded by private security firms hired by the oil companies, compromising the integrity of and trust of the Morton County Sheriff's Department. Unnecessary militarized

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equipment were pointed at Native Americans and protesters engaged in peaceful, non-violent resistance in the act of praying, while Enbridge illegally dug and laid pipeline.

Most disturbing is that North Dakota has spent its entire rainy day fund to foot the bill as a training ground for out of state law enforcement agencies so they can learn how to become their own oil police when this stand

pay 5% more of their own benefits and other agencies that provide crucial services are being looted for funds. Neighboring states are rushing to help so they can learn these same tactics when they need them.

Media have been targeted and arrested and drones are shot out of the sky in order to suppress information about state actions and illegal drilling activity of Enbridge.

Then there's the illegal use of less than lethal weapons. Do you know how Sophie Wilanski lost her arm? Medical evidence tells us it was not a propane bomb, as the Morton County Sheriff's Department claims, but concussion grenades taped together with duct tape to create a blast. Countless pieces of evidence show us that law enforcement agencies are misusing less than lethal weapons by aiming at people's limbs, groins, faces, and heads to cause injury and bodily harm.

North Dakota's legal system is being used to target and arrest Native Americans, allowing law enforcement officers to manufacture evidence and concoct false charges with no evidence. The Morton County Sheriff's

Department has and continues to lie to the public about their actions. They publicly claim law enforcement officers did not shoot water cannons at people, despite clear footage publicized by major media outlets showing MCSD aiming directly at people with water cannons. One of these water cannons took the sight of a woman in one of her eyes.

There have also been some amazing acts of unity as the movement at Standing Rock unfolds, particularly in Indian Country as tribes have come together to lead the way to protect our environment in the changing landscape of energy use. Many Native American entrepreneurs are leading the way in the use

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I began following the developments in Standing Rock mid-August and was intrigued

watched as compassionate North Dakota State Troopers tried to figure out what their role was in this protest. Yes, Berkeley knows about protests, but not my quiet state of North Dakota. I was proud of the way they handled themselves and treated water protectors with respect for their rights and as people. Sometimes shaking their hands, dancing and praying with them, and even were moved to tears themselves. This was North Dakota Nice I could be proud of. I held my breath, wondering how long it would last.

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Most disturbing is that North Dakota has spent its entire rainy day fund to foot the bill as a training ground for out of state law enforcement agencies so they can learn how to become their own oil police when this stand for environmental justice comes to their state. State health care providers are being asked to

# GRAIN OF TRUTH Indigenous Perspectives on Thanksgiving

By Leonie Sherman

"Tomorrow only fasting and praying to stop the pipeline!" declared Dorothy Sun Bear. It was the night before a national holiday that's been celebrated with feasting since the Civil War, but there was no appetite for gratitude in the Oglala Wounded Knee Dining Hall, half a mile north of the Standing Rock Reservation. Four dozen people turned to Sun Bear and the bustling army tent fell silent.

"We don't have nothing to be thankful for! They're still stealing our land, they're still digging up our ancestors!" She spat the words in disgust. "And we're still fighting like we have been for 500 years."

Sun Bear, a Lakota woman from Wounded

Knee on the Pine Ridge Reservation, saw a

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"It's all about the land," says Thunderhawk, gesturing at the brown rolling hills and bristling tipis of Oceti Sakowin. "People come out here with a lot of different agendas, but for us it's always been about the land. Our ancestors are buried here. We come from here. We grow up here. This isn't about climate change for us, it's about the place we call home. The land is all we've got. We don't have anything else left."

lumber, sawing nails, hauling water and splitting wood. "Well, here we are. We're all family now."

"For us, Thanksgiving was never about family or friends," says Tara Begay, a young Dine woman from the Navajo Reservation. "Our grandma used to tell us it was a time to remember those who have passed and what they fought for. To us, Thanksgiving was about genocide. It was about murder."

Many people at the camp ignored the official government holiday completely. "There's no vacations in camp," says Everett Bowman, who is part Dine and part Paiute and calls the Owens Valley home. "We're always working." Sam Tame Horse Gallegos, a Mescalero Apache who lives in Pueblo Colorado, echoed

place to go, so there was always a big crowd at my house that day. Well, I thought this was a great opportunity to get up on my soap box. I would only drink water, and when people asked why I wasn't eating, I would tell them what my great grandma told me." McCovey smiles at the memory. She has fasted on this day since she was 9 years old.

But this year, she broke her fast. "I worked so hard with everyone, preparing the meal, I called it the harvest feast," McCovey says. "It was such a communal effort. And then all these different natives sat down together and we shared what we had. It felt so great to be in a community of people that are gathered in prayer and ceremony."

McCovey pauses to reflect on her time with

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Sun Bear, a Lakota woman from Wounded Knee on the Pine Ridge Reservation, saw a video of a grandma getting tackled by Morton County Sheriffs four months ago. The grandma was resisting construction of the Dakota Access Pipeline (DAPL) where it was slated to cross the Missouri River. A spill, rupture or leak —there have been 3,300 such incidents nationwide in the past six years —would pollute the drinking water for her relatives on the Standing Rock reservation in North Dakota and 18 million people living downstream.

"I had to come here to defend her," explained Sun Bear on Wednesday, Nov. 23. She brought six of her children and grandchildren. "We're staying until the end, until we win. Then we'll celebrate Thanksgiving."

On Nov. 24, Oceti Sakowin, the main camp, swelled to an estimated 10,000 people. I had arrived four days early after a grueling three day driving marathon from Santa Cruz. "I think that one of the reasons people are coming here is because Donald Trump got elected," says Madonna Thunderhawk, a Cheyenne-River Sioux who has been living at camp with her daughter and son-in-law since August. "I mean, where else can you go in this country

right now to experience any kind of hope for positive change?"

"It's all about the land," says Thunderhawk, gesturing at the brown rolling hills and bristling tips of Oceti Sakowin. "People come out here with a lot of different agendas, but for us it's always been about the land. Our ancestors are buried here. We come from here. We grow up here. This isn't about climate change for us, it's about the place we call home. The land is all we've got. We don't have anything else left."



"We aren't just doing this for our people who live right downstream, whose drinking water will be contaminated by a spill," continues Thunderhawk. "We're doing this for all the rest of the people who live downstream as well, for all of us whose waters will be affected by an accident here."

Security guard Hunter Short Bear, a Lakota from the Spirit Lake Nation, spent Thanksgiving Day responding to rumors of a camp raid and dealing with the constant stream of cars clogging the entrance station. "Today is supposed to be about giving thanks and coming together with family," he says, gesturing at the dusty prairie bustling with activity. Supporters from around the world are bundled against the bitter wind, carrying

lumber, sawing nails, hauling water and splitting wood. "Well, here we are. We're all family now."

"For us, Thanksgiving was never about family or friends," says Tara Begay, a young Dine woman from the Navajo Reservation. "Our grandma used to tell us it was a time to remember those who have passed and what they fought for. To us, Thanksgiving was about genocide. It was about murder."

Many people at the camp ignored the official government holiday completely. "There's no vacations in camp," says Everett Bowman, who is part Dine and part Paiute and calls the Owens Valley home. "We're always working." Sam Tame Horse Gallegos, a Mescalero Apache who lives in Pueblo Colorado, echoed that sentiment. "I came here to be part of this struggle however I can," he says. "I'm going to spend the day helping out around camp, just like I do every day I'm here."

"Normally on this day, the tribe gives us free food and we have a big dinner," explains Sun Bear. "We've been programmed to celebrate the stealing of our land. That's got to stop, we have to change that. We're not thankful they took our land and stole all our natural resources. So, we're fasting. My family won't celebrate on this day anymore. We will fast and pray."

BeaVi McCovey has been fasting on this day for over 50 years. She travelled here from the Yurok Reservation in Northern California and plans to stay through the winter. "My great-grandmother told me that the first mistake our people made in contact with white people was to feed them. She said if we'd just let them starve, we could have come back a year later and they all would have been dead," she says. "We would still have our land and our way of life."

"My mom thought Thanksgiving was a day to feed people who didn't have money or a

place to go, so there was always a big crowd at my house that day. Well, I thought this was a great opportunity to get up on my soap box. I would only drink water, and when people asked why I wasn't eating, I would tell them what my great grandma told me." McCovey smiles at the memory. She has fasted on this day since she was 9 years old.

But this year, she broke her fast. "I worked so hard with everyone, preparing the meal, I called it the harvest feast," McCovey says. "It was such a communal effort. And then all these different natives sat down together and we shared what we had. It felt so great to be in a community of people that are gathered in prayer and ceremony."

McCovey pauses to reflect on her time with the American Indian Movement and occupations she participated in decades ago. "We were more militant then, it seemed like a fight to the death. It feels so much more peaceful here. Maybe it's because there's no drugs or alcohol here, maybe I'm just older now." She stops and squints into the smoky campfire. "The resistance here is so powerful because it's a spiritual resistance," she says finally. "We all have different beliefs, but we're all here in prayer."

Those joined in prayer represent the largest and most diverse gathering of indigenous people on the continent, maybe on the planet. "A month ago 3/4 of the registered tribes were present here and today there's even more," says Farron King, a 28-year old Cheyenne-River Blackfoot. "I was just kickin' it with some Pawnee and some Crow; traditionally our people were enemies. So thank you oil companies for bringing all these indigenous people together!" He beams as he looks around at the young people with whom he shares the International Indigenous Youth Council Camp on the south shore of the Cannonball River.

## OF THE NORTH

entrepreneurs are showing up at Standing Rock to build a model of how we could be living.

In an example of reparations in the form of apology, Reverend John Floberg of the St. James' Episcopal Church in Cannonball, ND gathered over 500 clergy to repudiate the Doctrine of Discovery, recognize the validity of Native American religious practices, and support Standing Rock and Native American's sovereignty rights.

Reverend Floberg also spoke at a public forum at the Dakota Resource Center in which he described Governor Dalrymple's initial reaction to the growing movement in the Fall. He described a heavy handed response in which the governor very quickly escalated the situation so he felt as if his only action was to continue to escalate. Governor Dalrymple was quoted as saying he couldn't back down now or he would look bad.

Dalrymple was just replaced by a new governor who cannot deny that North Dakota looks bad, not just because of the state's continued militant response to civil disobedience. North Dakota has become the Mississippi of the North and will continue to be on the wrong side of history if laws such as the ones being debated on the legislative floor right now are passed. Laws allowing people to commit vehicular manslaughter against protesters (HB1203). Laws diminishing rights and allowing police to target whoever they want by making it illegal to cover your face in public (HB1304). Laws showing an utter lack of historical understanding about the founding of this state and this nation, calling for the "return" of the Missouri River and mineral rights to the state of North Dakota to reimburse the costs of the overblown militarized response to Standing Rock (HB1281).

# the next stage of direct action imposing a people's carbon tax

Compiled by Jesse D. Palmer

We need to impose a People's Carbon Tax that slows down fossil fuel projects and makes them more expensive. The vulnerable weak links are everywhere. Most fossil fuel infrastructure has toxic and dangerous local impacts and brings little if any local benefit, so while the struggle against emissions is a global struggle, the People's Carbon tax is easiest to impose locally.

Human emissions of CO<sub>2</sub>, methane and other gasses are rapidly destabilizing the climate and acidifying the oceans, despite anyone's attempts at distracting us, denying science or spreading lies. 2016 was the hottest year in recorded history, second only to 2015 and 2014 . . . People everywhere aren't just mourning — we're organizing to block the types of short-sighted investments in fossil fuel infrastructure that lock the world into more emissions for decades to come. We demand zero investment in fossil fuels so money can be available to build cleaner alternatives like solar and wind power.

With the government and corporations pushing global extinction, regular people are putting their bodies on the line everywhere and in greater numbers. The inspiring protests against the Dakota Access Pipeline are the most visible right now, but we don't have to all go to North Dakota to join the resistance. The fossil fuel monster is so huge that you can find a pipeline, oil refinery, coal mine, drilling rig, rail line, shipping fossil fuels or shipping

the Council of the Original Miccosukee Simanolee Nation Aboriginal Peoples.

### Line 3 pipeline – Alberta, Canada to Superior, Wisconsin

The Line 3 pipeline expansion is designed to transport 760,000 barrels per day of tar sands oil from the mines of Hardisty, Alberta, to Superior, Wisconsin, through the heart of Anishinaabe territory and some of the most beautiful lakes and wild rice beds in the world. The Assembly of Manitoba Chiefs among others is challenging Line 3.

### Kinder Morgan Trans Mountain pipeline – Alberta to British Columbia, Canada

The expansion of Kinder Morgan Trans Mountain pipeline would transport tar sands oil from northern Alberta to the British Columbia coast. The Sacred Trust is an initiative of the Tsleil-Waututh Nation with a mandate to stop the project.

right of way to the project and have said they will occupy it if construction begins.

### Sunoco Mariner East 2 pipeline – Pennsylvania

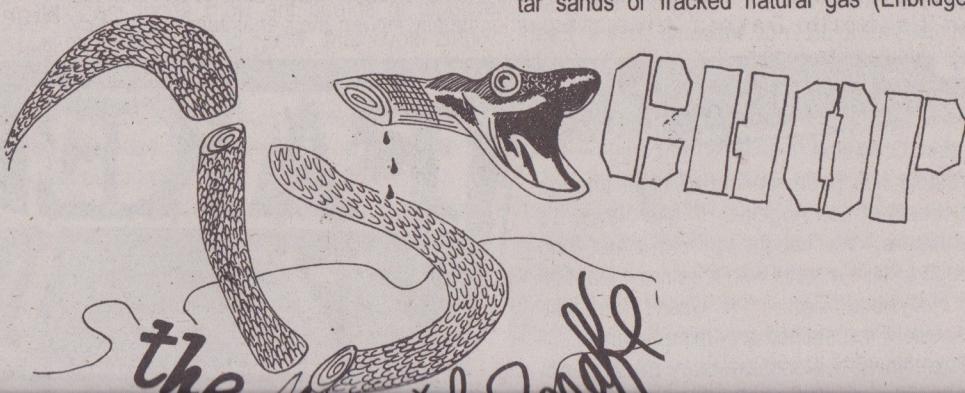
The Sunoco Mariner East pipeline is a proposed natural gas pipeline that would cross four states and facilitate fracking.

### Bayou Bridge pipeline – Louisiana

Bold Louisiana is organizing to stop the proposed Bayou Bridge pipeline in Louisiana, a state that is experiencing climate devastation and coastline loss at an average rate of one football field of land every hour. This pipeline, a sister and end point to the Dakota Access pipeline, would run from Lake Charles to St. James, Louisiana.

### Unis'tot'en Camp - British Columbia

For seven years the Unist'ot'en Camp on territory of the Talbits Kwah has stood at a site where a number of fossil fuel pipelines carrying tar sands or fracked natural gas (Enbridge,



situation so he feels if his only option was to continue to escalate. Governor Dalrymple was quoted as saying he couldn't back down now or he would look bad.

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## at Standing Rock

One of those people is Mia Stevens, a 22-year old woman from the Paiute Reservation in Nevada, who is of Mexica, Ute, Dine, Paiute and Puerto Rican descent.

"On Thursday we wanted to make an honorable prayer for the trauma and genocide our people have been through, to heal the hatred and pain that led to. So we marched in silence to Turtle Island," she says. Half an hour walk from her camp, on a hill above the Missouri River, lies an ancient burial ground that DAPL dug through to lay a section of pipeline a few weeks ago. Natives call the site Turtle Island. DAPL guards it with riot cops.

"We sang and prayed for the next seven generations, that they wouldn't have to fight the way we do. Over a thousand people stood with us. We only sang our ceremonial songs. We approached the guards, in peace, and asked them to stand down," she says, her eyes glowing with the memory. "They didn't

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With the government and corporations pushing global extinction, regular people are putting their bodies on the line everywhere and in greater numbers. The inspiring protests against the Dakota Access Pipeline are the most visible right now, but we don't have to all go to North Dakota to join the resistance. The fossil fuel monster is so huge that you can find a pipeline, oil refinery, coal mine, drilling rig, rail line shipping fossil fuels or shipping terminal close to home that would look great redecorated with protest signs and shut down.

Here's a very incomplete and preliminary brainstorm of places where people are resisting fossil fuel projects — email Slingshot the ones you know about in your area and we'll publish a better list next time. This list focuses on native-led protests, although not exclusively, because of help from rebelrebuildrewild.org and mediacoop.ca in making this list.

### Trans-Pecos pipeline and Comanche Trail pipeline – Texas-Chihuahua, Mexico

The Trans-Pecos and Comanche Trail pipelines would carry fracked gas from Texas into Mexico, where it will supply the Mexican energy grid. The Two Rivers camp is a native-led resistance camp erected in the face of the Trans-Pecos pipeline.

### Jordan Cove Energy Project – Oregon

The Pacific Connector Gas Pipeline project is a proposed 232-mile, 36-inch diameter pipeline designed to transport up to 1 billion cubic feet of natural gas per day from interconnects near Malin, Oregon, to the Jordan Cove terminal in Coos Bay, Oregon, where the natural gas would be liquefied for transport to international markets. The pipeline would cross under the Klamath, Umpqua, Rogue, and Coos Rivers as

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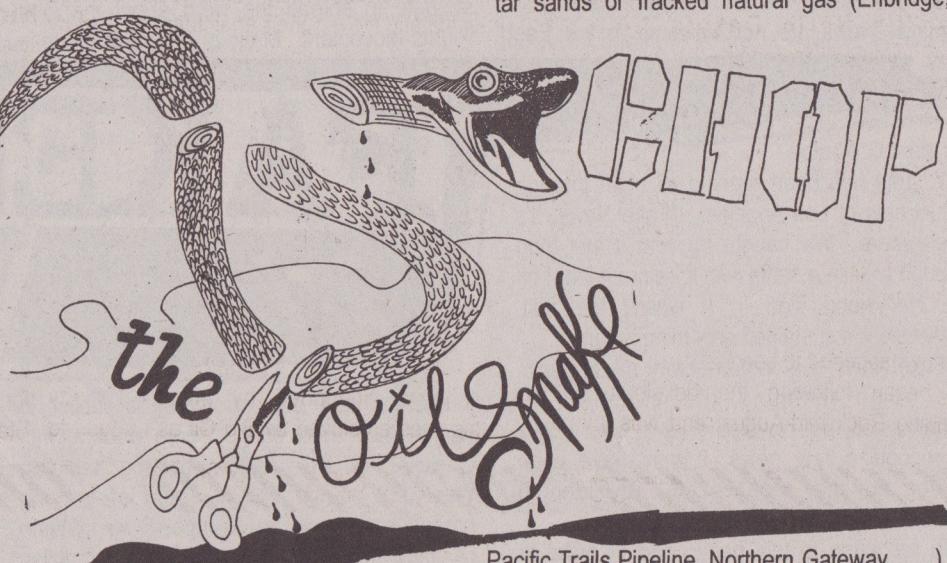
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### Pilgrim pipeline – New York and New Jersey

The Ramapough Lunaape Nation, a community in the Ramapo Mountains, currently face the threat of the Pilgrim pipeline, which would transport Bakken crude oil from Albany, New York, to Linden, New Jersey. Resistance includes the Split Rock Prayer Camp. Spectra Energy also continues to expand its pipeline network so that more fracked natural gas can be transported and ultimately exported.

### Petronas/Pacific Northwest Terminal – Prince Rupert, British Columbia

The Petronas/Pacific Northwest Terminal is a proposed liquefied natural gas plant on traditional Lax Kw'alaams territory Lax U'u'lā (Lelu Island) at the mouth of the Skeena river near Prince Rupert, British Columbia. Plans call for a 48-inch diameter submarine pipeline to be dredged into estuary sediment to supply fracked gas from Treaty 8 territory. Ten Indigenous nations and 60,000 people in the Skeena watershed rely on fish there for food.

Pacific Trails Pipeline, Northern Gateway . . . ) want to cross the Wedzin Kwah river. It is located between Prince George and Prince Rupert in northern British Columbia. So far, no pipeline has crossed the site.

### Cherry Point SSA Marine coal export terminal – Washington

If built, the \$665 million project would be the biggest coal export terminal in North America, able to load up to 487 ships a year to carry coal abroad, mostly to Asia. A new coal terminal would bring thousands of railcars filled with coal to Washington from Wyoming's Powder River basin. The Lummi tribe and local residents oppose the project.

### Fracking fields - California

Fracking has been documented in 10 California counties — Colusa, Glenn, Kern, Los Angeles, Monterey, Sacramento, Santa Barbara, Sutter, Kings and Ventura. Oil companies have also fracked offshore wells hundreds of times in the ocean near California's coast, from Seal Beach to the Santa Barbara Channel. In Kern County, California's major oil-producing county, 50

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"Some celebrities offered us a big dinner and all this feasting, but we said no," Stevens recalls, shaking her head. "We don't want their pity food. We want them to stand with us. We want them to pray with us."

"We don't call what we're doing actions or protests," explains King. "We call them prayers. Everything we do out here is with peace and with prayer. When I came out here I started learning my language and our songs. When we all sing together, I can feel myself growing like a tree." He inhaled deeply and straightened his spine, sitting up taller. "Now that we've found our way, we'll never stop fighting. This is just the beginning."

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## Longview Millennium Bulk Terminals coal export facility – Washington

The proposed project would permit up to 44 million tons of coal per year to be exported by sea. The coal would arrive via rail and involve trains moving along the Columbia River Gorge. It has been opposed by local residents.

## Sabal Trail pipeline – Alabama - Georgia - Florida

The Sabal Trail pipeline is a 515-mile natural gas pipeline being constructed from Alabama to Georgia to Florida. It threatens one of the largest freshwater aquifers in the world. The Sacred Water Camp and Water Is Life Camp are ongoing camps opposing the pipeline, along with Bobby C. Billie, spiritual leader of

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## Diamond pipeline – Oklahoma - Arkansas - Tennessee

Arkansas Rising is a collective of guardians working through direct action to stop the Diamond pipeline, a 20-inch diameter pipeline that would run 440 miles from Cushing, Oklahoma, to Memphis, Tennessee. The pipeline would cross more than 500 waterways, including five major watersheds. Construction has already begun.

## Atlantic Sunrise pipeline – Pennsylvania

The Atlantic Sunrise pipeline is a proposed high-pressure 42-inch diameter pipeline to carry fracked gas from Marcellus Shale to US markets to the south. Members of Lancaster Against Pipelines and supporters have built a blockade, nicknamed "The Stand," on a farm in Conestoga in Lancaster County in the path of a proposed route. They are refusing to grant

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## Oil trains to Valero refinery - California

Valero Oil wants to build a railroad terminal at its refinery near the Suisun Bay to connect the refinery to Union Pacific's rail line so it can bring in up to 70,000 barrels of crude a day. Residents along the rail line oppose the plan, saying it poses too many environmental risks and increases the threat of injury or death from a derailment. The refinery already imports crude by ship and pipeline. Valero plans to haul two trains a day pulling 50 tanker cars a piece through Sacramento on the way to the refinery.

# BERKELEY

# BURNS

hate speech isn't  
free speech!

By A. Iwasa



On Wednesday February 1st thousands of people participated in the successful shutdown of so-called Alt Right speaker, editor and writer Milo Yiannopolous at the University of California-Berkeley (Cal). As a witness of the events, I strongly believe that what actually shut down the talk was the dozens of people who attacked the building Yiannopolous was supposed to speak in. We sent the message loud and clear: his anti-immigrant and anti-feminist views are not welcome in the East Bay.

By Mark C. Marino

A story has been running all night through the streets of Los Angeles. "Fake News, It's everywhere." We caught up with it just long enough to take a selfie with it before it leapt off the Hollywood sign. It wasn't the first. Fortunately, it sustained only minor injuries.

Fake News is a contemporary moral panic.

As should probably be expected, Yiannopolous, one of the Berkeley College Republicans and local corporate media reporters all denounced the direct actionists as repressive, and bemoaned that this happened at the home of the Free Speech Movement (FSM) on the evening news.

This is a very interesting way to try to flip the script considering the FSM was started in the struggle to spread the word about the Civil Rights Movement. Many of the participants in

the FSM were later involved in a direct action campaign to kick a Navy recruiter off campus starting with a sit down protest around the recruiter's table and culminating in the 1966 student strike.

Studying the rise of fascism in Europe and what it led to indicates why people of conscience should feel moved to stop events such as the Yiannopolous talk, part of a tour that was also shutdown in Los Angeles and Davis, California.

Much like the Tinley Park 5's participation in



shutting down a white nationalists' economic summit in Chicagoland, I think Cal's Black Bloc are heroes and should be given awards for helping make February 1st the most beautiful night in Berkeley so far this year.

As Chris Crass wrote the next day in "The Time of 'Never Again' is Now" for the Anarres Project, "It's crucial to remember that no one looks back at Germany during the rise of the Nazis and says, 'well at least they respected the Nazi's freedom of speech'. They say, 'Never Again'."

**FAKE NEWS**

more as another form of propaganda through censorship and censoring any organization considered to be critical of the administration. Can there be real news after fake news? I hope not. In other words, if you mean, can we go back to innocent perception of news as being free from ideology, then that would seem to me both unlikely and undesirable. If you

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Fake News is a contemporary moral panic. It's noise jamming the channels of transmission, but it's also troubling our ability to recognize real news. It may have even influenced the recent U.S. Presidential election.

In response to this panic, and in order to make sure we left no bandwagon behind, Talan Memmott, the Provisional Provost at the UnderAcademy College, a non-degree granting alternative non-institution of higher learning, and I decided to walk into the mouth of the beast to teach a course in "How to Write and Read Fake News," subtitled, "Journullism in the age of Trump."

Our chief organ is The Fake News Reader: (<https://medium.com/the-fake-news-reader>), which serves as our central course hub. Our

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# FAKE NEWS

journullists have the opportunity to publish in any of our three other course publications: CTRL-ALT-RIGHT (our right-wing tabloid), West of Knob Lick (our left-leaning broadsheet), and The Trumpet Blow Institute (A think tank where journullists can publish fake studies to support their fake news posts).

The goal of the course is to address this moment, what some might call a crisis if they wanted some serious clickbait, by diving straight into the shark infested waters and swimming around.

**But what is Fake News?** For the most part, it's propaganda. But for our course, I've created a typology of about 6 kinds of fake news. Fantasy Fake, stories designed to be fun diversions; Funny Fake, generally satire;

Fony Fake, hoaxes and ruses; Falacious Fake, misleading or sensationalized news; Flat Fake, an unfunny story passing itself off as real news; and Falshivka Fake, fake news from Moscow. My way might not be for everyone, and for those who don't like it there is also "the highway." However, I do feel that distinctions must be made between various kinds of Fake News, for example between Fake News and fake news, lest we give Fake News a bad name, unintentionally.

**What about the Fake News Media?** Well, the Trump Administration and his Trump Train have attempted to delegitimize professional journalists by denigrating their work as fake. Historically, this would be considered a kind of psychosis as it represents a break from reality. But in this case, the term is being wielded

more as another form of propaganda through censorship and censuring any organization considered to be critical of the administration. **Can there be real news after fake news?** I hope not. In other words, if you mean, can we go back to innocent perception of news as being free from ideology, then that would seem to me both unlikely and undesirable. If you mean go back to a time when people did not routinely deny empirical facts, then I'm doubtful but have some hope.

**How can we tell real news from fake news?** Well, you have got to think critically and triangulate. First, receive all news with a hermeneutics of suspicion. Long before this moment, even before the days of yellow journalism, consumers of news or official announcements needed to read between the lines. On the other hand, an educated citizenry requires sources, other trustworthy experts, that can be used to try to corroborate or disprove the current story. Even then, a certain critical distance is obviously necessary to assess the legitimacy of those sources.

*The rest of this interview can be found on our website at [slingshot.tao.ca](http://slingshot.tao.ca).*

were established to create a more horizontal decision making process. Some of the backbone of this resistance was houseless folk, who helped maintain the camp as well as organize it.

What started as blocking a train resulted in an encampment with places to eat, sleep,

on the expansionist force of capital power, we can recognize the pressure points we push on ourselves, and our own communities. For the latter it might not be so much of a point as a flavor, a taste beyond blind constructs of control mechanisms and so called realism. There was an autonomous zone formed in a

election.

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# STOP THAT TRAIN!

On November 11th 2016, Scouts from Port Militarization Resistance noticed a train they were watching was about to leave the Port of Olympia, WA and called for a blockade of the railroad track before the train could leave. Folx blocked the train tracks to stop the train that was carrying fracking proppants to North Dakota. Shortly after the train rolled up to the human blockade, people began to bring couches and pallets to block the train. Food Not Bombs showed up with free food. The two

people who were operating the train asked the blockade to move and claimed they were only carrying organic corn, but the occupation stood firm and refused to vacate the area.

Word began to spread and the location of the initial blockade made the train stand off a highly visible spectacle, which helped to galvanize support and led to the train backing off and returning to the Port. The site of the blockade eventually moved to 7th & Jefferson on public land. Nightly General Assemblies

were established to create a more horizontal decision making process. Some of the backbone of this resistance was houseless folk, who helped maintain the camp as well as organize it.

What started as blocking a train resulted in an encampment with places to eat, sleep, hang out, and be merry. There was a kitchen area, and people brought food and drinks. There were couches and sleeping bags, and a tent full of extra coats, blankets, gloves for campers to use. This encampment allowed for a sense of community and solidarity, even in the face of state violence and repression. The blockade started small, but ultimately resulted in a mostly enclosed space, unable to see in or out from the front side, and unable to get in easily from all other sides as well.

A week later on November 18 the Oly Stand camp was raided by riot police with pepper balls, batons and concussion grenades.

There is no way to write about the camp without acknowledging the power of capitalism over all experiences in our society. Any dissent against capitalist exploitation, extraction, or production is faced with state repression on differing scales. Here we saw riot police. In other areas of North America and parts of the world, people are going up against automatic weapons. In the streets of the United States the police terrorize people of color with profiling, arrests and gunshots.

As we learn new ways to hit pressure points

on the expansionist force of capital power, we can recognize the pressure points we push on ourselves, and our own communities. For the latter it might not be so much of a point as a flavor, a taste beyond blind constructs of control mechanisms and so called realism. There was an autonomous zone formed in a downtown nook on a layer of tracks. It was on stolen land that has not been reclaimed; and the dynamics between groups holding far swaying political ideologies and cultural normalities was far from utopia; but the action and the place it was held in further catalyzed public opposition, forged bonds and comradeship, and gave many who were involved a taste of what is worth dying for.

I witnessed how a primal and radical impulse awakened or strengthened in many as they poured themselves into building a statement and sustaining their companions. Many just needed the right time and platform for an opportunity. So maybe all along the tracks, the tracks built in the name of manifest destiny, the tracks ever growing old and brittle already being a choke point, a weak spot in the robber baron enterprise, its Achilles heel; maybe these tracks are our bow and arrow. Pressure points work both ways, when one side is compressed the other expands. When communities have room to expand they organize. To all those involved in the struggle, may you keep finding those pressure points. Fight on!

# the GOTCHA GAME

Calling for safe spaces for CRYBABY SNOWFLAKE IGNORANT ENTITLED WHITE CISGENDER

By Karma

There's a game radicals, progressives, and liberals like to play. We are always looking for the turncoat in our midst. Did you catch someone confusing transsexual with transgender? Five points for you. Someone ignorantly, but not sarcastically, asks "what's



wrong with the phrase All Lives Matter," 10 points for you. Sexist blonde joke? 4 points. We collect these points when we call out what we see for what it is: racism, sexism, homophobia, etc. And what do you get for all these points? You get to hide behind your accusations, behind your pointing finger. This

or is it to prove your own righteousness? If you acknowledge that ignorance is like smog, then you acknowledge that we all have to do work to become better people. Having faced our own imperfections, we will be gentle with the feelings of someone else who messes up. We are asking them to confront themselves. That's hard enough.

I am a social justice warrior, because I am fighting for social justice. I'm not ashamed of that. Fighting for social justice sometimes means uncomfortable conversations. I want people to say these offensive things in my presence, because I want to have dialog. Dialog is only possible when people feel safe to express their view or ask questions.

For example, I once met a punk who opposed affirmative action because, as a white man with a mohawk, he too faced discrimination. Gotcha! It would have been easy to call him out for his racism, put him on the defensive as no doubt he expected. Instead I asked if he knew that most affirmative action jobs go to women, not minorities. I told him about how the first skinhead punks shaved their heads in solidarity with the unemployed Rastafarians who had to shave their locks. And without malice I pointed out that he could shave his hawk, but a minority can't shed her skin. He

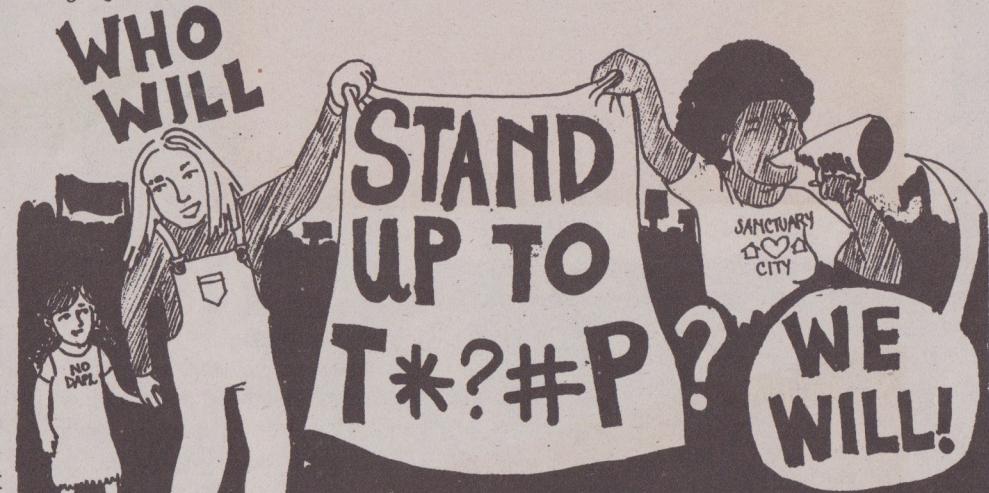
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themselves can be good. Yet there is a huge backlash against anything left-wing because people think that progressives are judgmental.

With real, sustained, open dialog people can be swayed. But no one listens when they are being chastised. Telling people what language they're allowed to use doesn't make

anyone safe. It just makes them angry, and drives them into the arms of the fascists.

This article is one example of the sort of delightfully offensive, post-utopian smack talk you can find at the new website, [reth.ink](http://reth.ink), edited by two of your favorite Slingshot-wielding women.



By Keith McHenry

We the people will stand up to Trump. Creating a strategy on how to transform America into a sustainable, post-capitalist society will take imagination. There are things we can do to prepare, to fight back.

Forming affinity groups is an important first step. An affinity group is simply a voluntary group formed around a common goal or interest. Such groups typically have five to ten participants who know one another and meet at least once a month, sometimes as much as several times a week. An affinity group provides a space for discussing tactics

Detailed discussions of minor things is better kept at the affinity group level, or, even better, are best left to work groups. An example would be food procurement and preparation at large gatherings and actions, which is usually delegated to Food Not Bombs or other work group.

An affinity group structure can help sustain blockades of rail lines, ports, highways, pipelines and other infrastructure needed to continue fascism. Access to food, water and shelter could be impacted for many of us. Affinity groups of food providers, medics, lawyers, artists, authors, musicians,



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is classic projection. If we can prove how racist someone else is, we will prove our own knowledge and superiority and no one will notice our own racist thoughts.

Perhaps you are thinking, "I am not racist." This is a dangerous thought. It immediately makes me suspicious.

But my intent is not to wag my finger and shame you for your dirty, dirty -isms. No, I'm here to tell you to keep your wagging fingers to yourself.

My approach to racism is based on the work of Beverly Daniel Tatum, who compared race to smog: if you're around it every day, you're bound to get polluted. Like the puppets in Avenue Q sing, "Everyone's a little bit racist." We can apply Tatum's logic to all the -isms. Sexism and the rules of gender are a collection of memes that people on the left are bombarded with relentlessly. A Kindergartener knows not to describe her friend by race; she

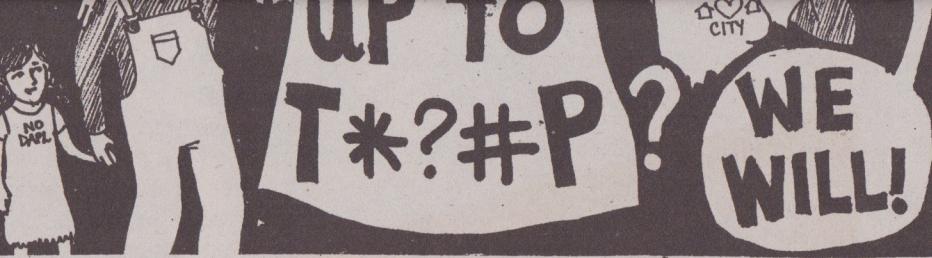
admitted that he hadn't thought it through, and I commended him for being so open-minded.

You might be thinking, "I'm not here to educate dumb racists. They need to educate themselves." I get it. I run out of patience too, but we must fight this inclination. The Gotcha Game has real consequences, dangerous ones, as this election has shown.

The first is that people are turned away from our movements because they don't feel safe asking questions. I'm not talking about allowing harassment or discrimination, people play the Gotcha Game around even the most innocent mistakes. Like the young white punk, these are allies who are just trying to sort through the smog of xenophobia and misogyny we're all breathing in. But that can't happen if we make him too uncomfortable to ask questions.

Second, there is backlash to the Gotcha Game. Yes, we want to create safe spaces for

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Forming affinity groups is an important first step. An affinity group is simply a voluntary group formed around a common goal or interest. Such groups typically have five to ten participants who know one another and meet at least once a month, sometimes as much as several times a week. An affinity group provides a space for discussing tactics, strategies, and specific actions. It also provides a place to work cooperatively on projects. Importantly, it also serves as a means of mutual support and validation, a means of overcoming the crushing isolation that keeps people alone, disempowered, and hopeless; it can provide inspiration and stir the imagination in these dark times.

The longer a group works together, the more trust and strength it will have. Many affinity groups are organized in a non-hierarchical manner, often using a consensus decision making process, and are frequently made up of trusted friends. Affinity groups provide a means of organization that is both flexible and decentralized, and that makes it easy for like-minded groups to coordinate their activities.

A number of affinity groups can be formed into what activists call "clusters." For example, in the effort to stop the Seabrook Nuclear Power Station in New Hampshire, clusters formed in geographic locations such as Boston, North Shore, and so on. All participating affinity groups would send representatives to cluster meetings, and any decisions they made then had to be approved by participants in the member groups.

Where this process fails is when large groups try to come to consensus on every minor matter. We saw this problem often

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An affinity group structure can help sustain blockades of rail lines, ports, highways, pipelines and other infrastructure needed to continue fascism. Access to food, water and shelter could be impacted for many of us. Affinity groups of food providers, medics, lawyers, artists, authors, musicians, construction workers, seamstresses, plumbers, electricians, gardeners, bicycle mechanics, scientists, yoga practitioners, teachers, software developers, media people and the many other skills will be necessary to sustain blockades, occupations and self defense efforts.

An affinity group can provide both emotional and practical support. The dire reports on our failing society can be stressful. Having close friends in an affinity group to talk with could be essential. Knowing that we have practical support if jailed can make it possible for more of us to take risks. We could share important passwords with a trusted ally and provide access to our homes so plants can be watered and pets cared for. If risking arrest we may want to give a designated member of the affinity group the birth dates, legal names, important people to contact and have a lawyer available. An affinity group could be vital as we experience the advent of "naked fascism."

If thousands of us dedicate ourselves to forming affinity groups, organize nonviolent direct action preparations in our local communities, build decentralized networks of activists, and plan for an increase in harsh political repression we might be able to provide a solid foundation for opposing whatever Trump, corporate capitalism and fascism have to deliver. See you at the next action. Don't

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overcoming the crushing isolation that keeps people alone, disempowered, and hopeless; it can provide inspiration and stir the imagination in these dark times.

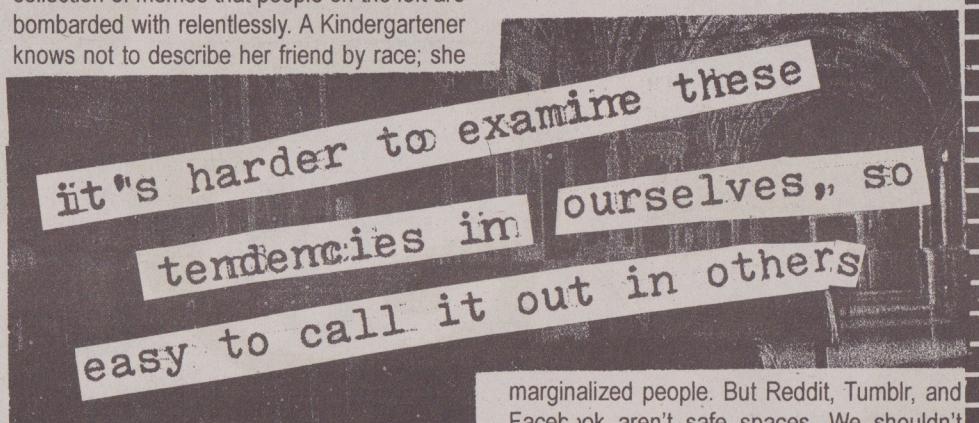
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Where this process fails is when large groups try to come to consensus on every minor matter. We saw this problem often during the Occupy Wall Street movement.

If thousands of us dedicate ourselves to forming affinity groups, organize nonviolent direct action preparations in our local communities, build decentralized networks of activists, and plan for an increase in harsh political repression we might be able to provide a solid foundation for opposing whatever Trump, corporate capitalism and fascism have to deliver. See you at the next action. Don't mourn, organize!

*Keith is a Food Not Bombs co-founder and author of Hungry for Peace and The Anarchist Cookbook*

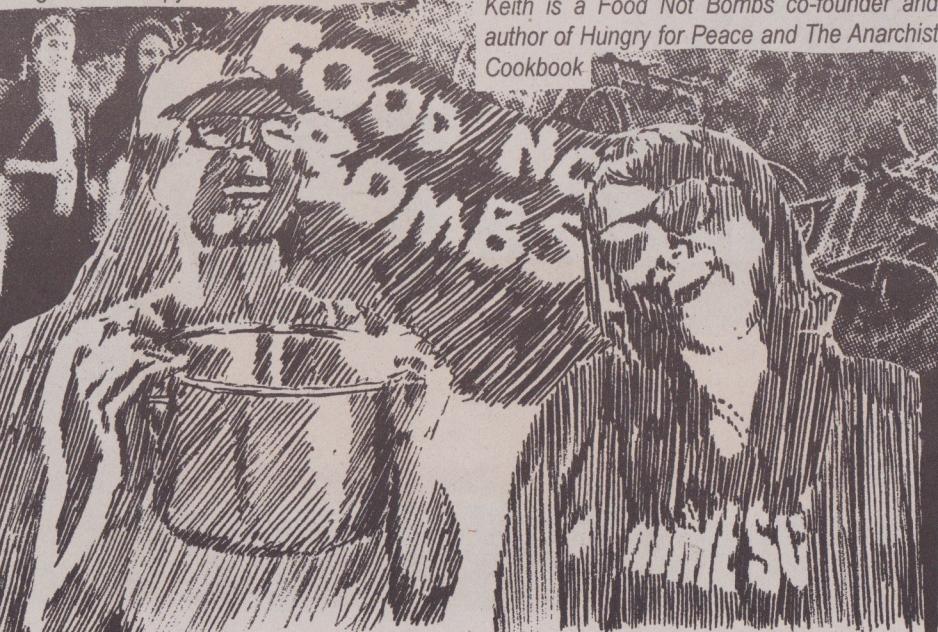


knows that the princess is supposed to be rescued. By Tatum's logic, though I'm a woman, I'm indoctrinated with sexist thoughts. Like when I catch myself assuming that a stranger on the Internet is a man, or how I enjoy objectifying women in movies. It's harder to examine these tendencies in ourselves, so easy to call it out in others. Easier to deflect, deny. The Gotcha Game is seldom solitaire.

I'm not saying you shouldn't call people on their bullshit. The examples above are offensive. But is your intent to help them grow,

marginalized people. But Reddit, Tumblr, and Facebook aren't safe spaces. We shouldn't want to enforce a strict no-offense policy in the world, because the world isn't fucking safe. Like smog, shitty discrimination is lurking everywhere. It doesn't help to hide it.

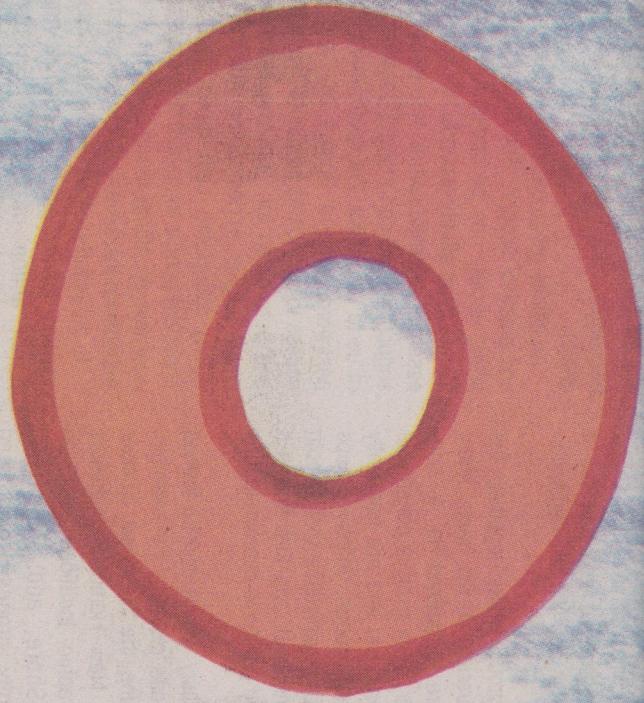
You can't convince fascists to believe in human rights. They believe that the world is cruel and therefore any kind of rights are a lie to give a leg up to those who are currently winning. The fascists believe that might makes right, so being oppressed makes you inherently inferior. But most people aren't fascist. Most people want very much want to believe that humans are good, that they



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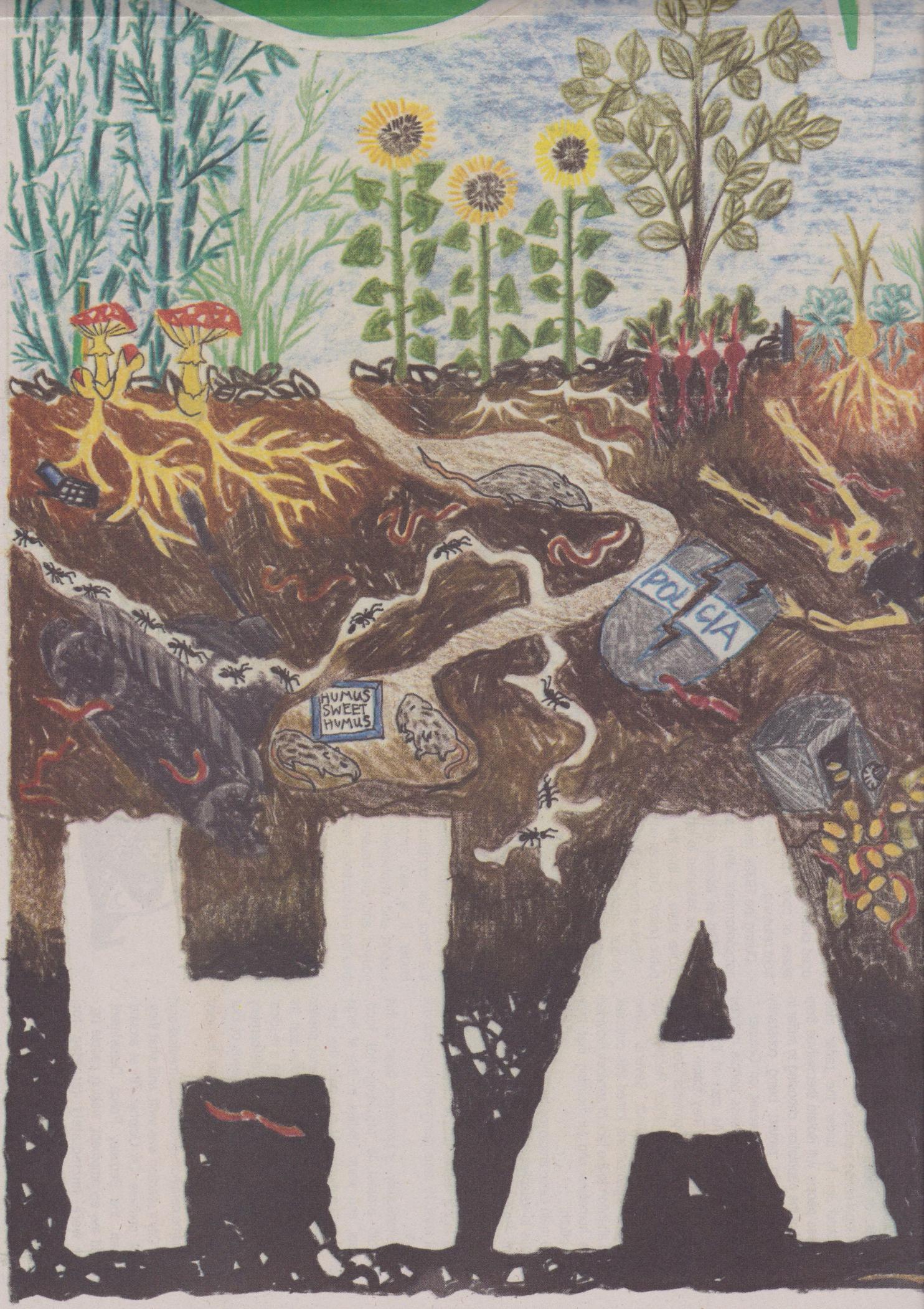
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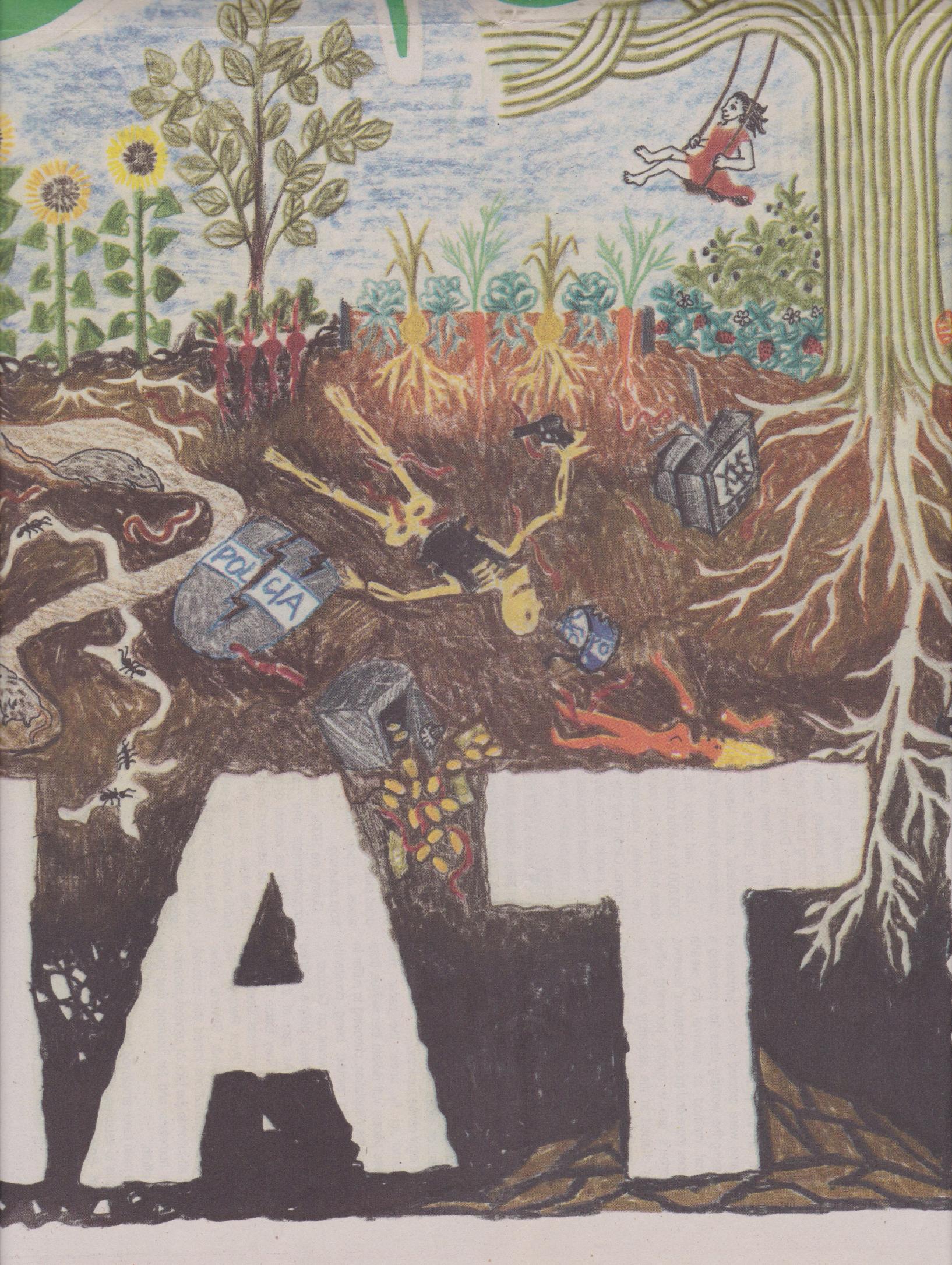
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**Snubbed By The Hub Poor Peoples Tour 2016 - 2017**



# **HOMELESS PROTEST**

**RIGHT TO EXIST • LEGAL CAMPGROUND • HOUSING WE CAN ALL AFFORD**

**First They Came  
For The Homeless**

Continued from Page 1

**Off our knees**

Both McDonald's and Burger King have taken pro-active steps to automate production eliminating even more jobs. Is it possible to have a robot cook your GMO hamburger? Well robots build cars in Detroit, why not flip burgers in Berkeley?

While jobs are being quickly eliminated by automation, the need to keep workers alive diminishes. Schemes like subsidized housing, food stamps, etc. become an unnecessary burden on the profit-driven system. These programs were created for the purposes of appeasing the working class and providing a minimal method of survival. As wealth becomes more and more centralized, however, a worker's fate is quickly becoming either being chained to the assembly line for the lucky few or, more likely, for the majority to shiver in a doorway void of any safety net.

While the homeless population increases its visibility, the state's reaction is to pass

destroying or disposing any property that they declared was abandoned.

Since then this campaign of terror and harassment has been repeated at least 15 times, resulting in thousands of dollars in lost personal property, mainly items which clearly were being used to shelter people from the elements. During this campaign, several people have been assaulted and arrested, including Barbara Brust from "Consider the Homeless" and Nanci Armstrong-Temple, a candidate for Berkeley City Council's District 2.

Each raid costs the City an estimated \$30,000 for a total cost to date \$450,000. This does not include the costs of hospitalization for five people, incarceration, and trials for citations. Clearly the city could have housed a lot of people for far less money than it has spent. Instead it chooses to allow people to die

## **CALLING ALL PSYCHOPATHS**

By Isobel and Kalia

Let's take back our brains, our perfectly bad brains. We are mental but we're not ill. We refuse to be told we're sick or crazy. We're not sick, we're sick of it!

Sick of being drugged, made to conform to society's standards of emotional stability and narrow perception of reality. Sick of the money driven psychotropic drug industry that is said to be "science" but is actually a capitalist money making machine.

Psychiatric diagnosis is not evidence based. It is a tool in dehumanizing us, alienating us

health system. Because electroconvulsive therapy still exists in the US and two thirds of people who receive electroconvulsive therapy are women. Because a person of color in the US is 200% more likely to be diagnosed as schizophrenic than a white person.

Because when a teenage girl feels deeply, when she rebels, she is diagnosed with borderline personality disorder. Borderline of what?

Every one of us is holding onto generations of trauma. The modern version of homo sapiens is twisted so far from nature, our roots,

While jobs are being quickly eliminated by automation, the need to keep workers alive diminishes. Schemes like subsidized housing, food stamps, etc. become an unnecessary burden on the profit-driven system. These programs were created for the purposes of appeasing the working class and providing a minimal method of survival. As wealth becomes more and more centralized, however, a worker's fate is quickly becoming either being chained to the assembly line for the lucky few or, more likely, for the majority to shiver in a doorway void of any safety net.

While the homeless population increases its visibility, the state's reaction is to pass draconian laws targeting life-sustaining behavior. According to Western Regional Advocacy Project (WRAP) 58 California cities "...ban at least one nighttime activity such as sleeping, camping, and lodging in vehicles. These laws deprive people of the right to rest in a public place, protect themselves from the elements, or sleep in a legally-parked car without legal consequences."

In order to fly under the radar most homeless people will isolate themselves from the rest of the population, choosing to suffer in silence rather than protest being constantly kicked and abused. However, on October 1, 2016 a handful of homeless people decided enough was enough. As part of the self-advocacy group, "First They Came For The Homeless," a series of protests identified as "Snubbed By The Hub Poor Peoples Tour 2016-2017" was initiated. Several other community organizations joined this outbreak to call attention to the lack of services provided to the homeless and for housing that they could afford.

The main tactic employed by this very vocal group is to establish a location similar to what Hakim Bey described as a "Temporary Autonomous Zone based on Mutual Aid and Voluntary Cooperation." Instead of a single tent, a highly visible critical mass is created with at least 15 tents along with huge colorful banners.

Simultaneously, a prominent tactic of this nomadic protest is providing hot food, blankets, and warm clothes to the at large homeless community. At one point this year, the poor tour was the only emergency shelter open. In the near future, the tour and its

personal property, mainly items which clearly were being used to shelter people from the elements. During this campaign, several people have been assaulted and arrested, including Barbara Brust from "Consider the Homeless" and Nanci Armstrong-Temple, a candidate for Berkeley City Council's District 2.

Each raid costs the City an estimated \$30,000 for a total cost to date \$450,000. This does not include the costs of hospitalization for five people, incarceration, and trials for citations. Clearly the city could have housed a lot of people for far less money than it has spent. Instead it chooses to allow people to die in the streets as it pursues its pogrom of the homeless.

When asked what it hopes to accomplish by continually chasing homeless people around, there is a deafening silence. Without an official response one can only assume this campaign is designed to eliminate the homeless by emulating the manner which Nazi Germany used to eliminate dissidents, Jews, Roma, the disabled, etc. It is very easy to identify where the Tour has visited. In its wake the city has used plastic safety fencing to cordon off huge areas of open space thus preventing them from returning.

During the 1930s, groups of people such as nonconformists and pacifists were often classified as asocial or unsettled. Their fate was to be assigned to labor camps as slaves of the state. Is this the goal of the current public policy? One can only guess.

What is known is that in order to abolish the Gordian knot of homelessness, a significant redistribution of wealth is required. Under a Trump administration this is unlikely to happen soon even in a small way.

In order to confront their own situation, homeless people have taken the bold step of self-organization. Collectively they decided not to suffer in silence but to rise Off Their Knees and demand the right to exist, a legal campground and housing we can all afford. As the "Poor Tour" continues, that demand gets louder. It is also amplified by community support and involvement. Together both the housed and the houseless link their arms, creating real solutions that save lives.

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Psychiatric diagnosis is not evidence based. It is a tool in dehumanizing us, alienating us from our emotions and instincts, and perpetuating the stigma. Misdiagnosis leads to

health system. Because electroconvulsive therapy still exists in the US and two thirds of people who receive electroconvulsive therapy are women. Because a person of color in the US is 200% more likely to be diagnosed as schizophrenic than a white person.

Because when a teenage girl feels deeply, when she rebels, she is diagnosed with borderline personality disorder. Borderline of what?

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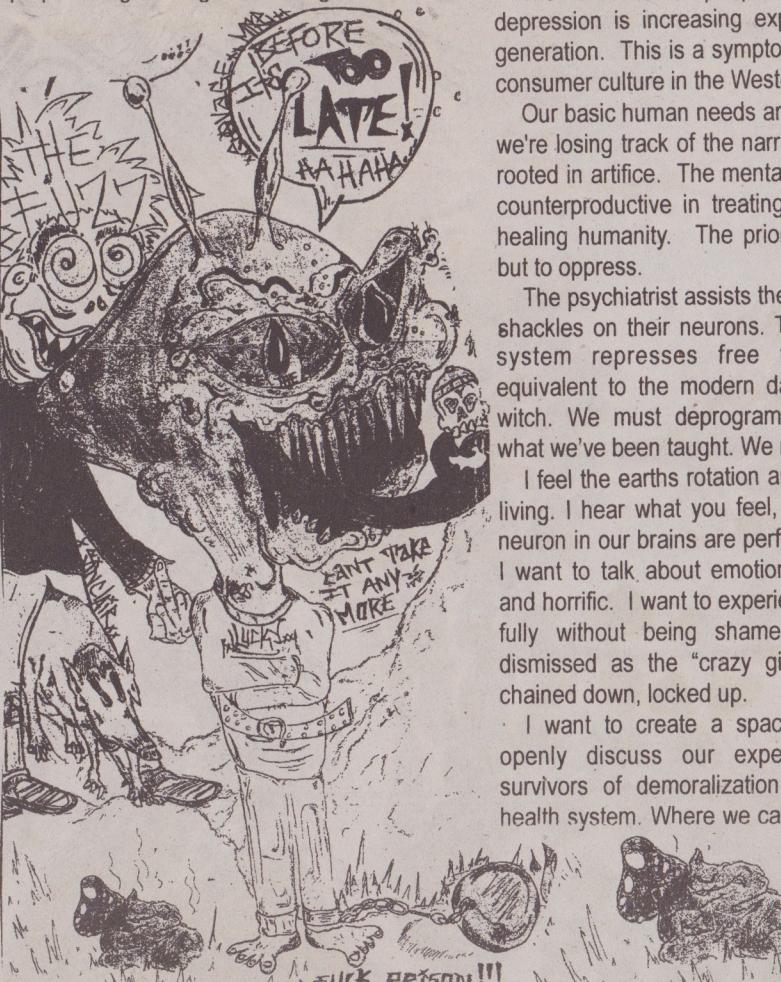
The amount of people diagnosed with depression is increasing exponentially every generation. This is a symptom of the growing consumer culture in the Western world.

Our basic human needs are being forgotten, we're losing track of the narrative, in a society rooted in artifice. The mental health system is counterproductive in treating our trauma and healing humanity. The priority is not to heal but to oppress.

The psychiatrist assists the patient in putting shackles on their neurons. The mental health system represses free thought and is equivalent to the modern day stoning of the witch. We must déprogram society, unlearn what we've been taught. We must call bullshit.

I feel the earth's rotation and see that we're living. I hear what you feel, it is valid. Every neuron in our brains are perfect, perfectly bad. I want to talk about emotions, the fantastical and horrific. I want to experience my emotions fully without being shamed, without being dismissed as the "crazy girl", without being chained down, locked up.

I want to create a space where we can openly discuss our experience of being survivors of demoralization and the mental health system. Where we can discuss healing,



treatment of nonexistent disorders, leads to an array of side effects, leads to correcting the side effects with another pill.

Sick of putting trust into "doctors" because they've never been to the "right" doctor.

outside a doctors office, on our own terms.

Let's talk about it! Let's continue to revolutionize the way we see mental health. Let's dé-medicalize "mental illness", view it as a right instead of a disease, and let's

sleeping, camping, and lodging in vehicles. These laws deprive people of the right to rest in a public place, protect themselves from the elements, or sleep in a legally-parked car without legal consequences."

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Simultaneously, a prominent tactic of this nomadic protest is providing hot food, blankets, and warm clothes to the at large homeless community. At one point this year, the poor tour was the only emergency shelter open. In the near future, the tour and its community partners will be opening a medical clinic that will be staffed 24/7. It is deliberately designed to primarily serve the needs of tour participants as well as all those in need, housed and houseless alike.

(gofundme.com/homeless-mobile-medical-unit)

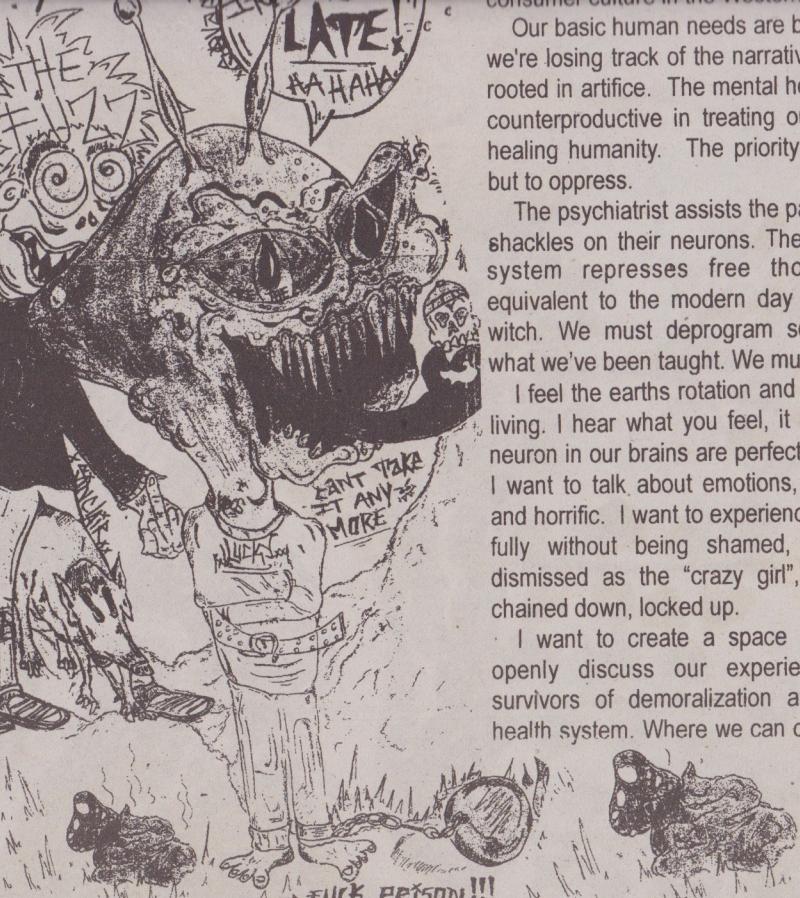
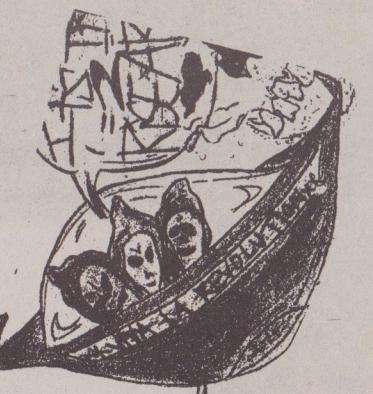
The City's reaction was swift, and what they thought, decisive. On October 7th, at around 5:00 am, the Berkeley Police Department stormed the encampment, waking people up. Tents were immediately targeted for destruction. In a frenzy of mayhem, the BPD and unidentified city workers cleared the area,

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Our basic human needs are being forgotten, we're losing track of the narrative, in a society rooted in artifice. The mental health system is counterproductive in treating our trauma and healing humanity. The priority is not to heal but to oppress.

The psychiatrist assists the patient in putting shackles on their neurons. The mental health system represses free thought and is equivalent to the modern day stoning of the witch. We must deprogram society, unlearn what we've been taught. We must call bullshit.

I feel the earth's rotation and see that we're living. I hear what you feel, it is valid. Every neuron in our brains are perfect, perfectly bad. I want to talk about emotions, the fantastical and horrific. I want to experience my emotions fully without being shamed, without being dismissed as the "crazy girl", without being chained down, locked up.

I want to create a space where we can openly discuss our experience of being survivors of demoralization and the mental health system. Where we can discuss healing,



outside a doctors office, on our own terms.

Let's talk about it! Let's continue to revolutionize the way we see mental health. Let's de-medicalize "mental illness", view it as a social issue. Let's talk about the psych ward. Let's talk about our trauma. Let's share our most soothing herbal tea recipes.

Because maybe the illness is not personal but an epidemic of Western culture. The system is sick, capitalism is sick, consumerism is sick. And we could be the medicine.

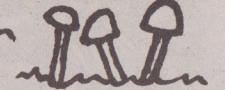
This is call for submissions for a zine "calling all psychopaths" open to absolutely anything! Send me your art and stories to isobelandkalia@gmail.com!

**I CAN'T TAKE IT ANY MORE**

Sick of sexism and racism in the mental

# Be Realistic...DEMAND THE IMPOSSIBLE

Stay focused and offer better alternatives

By Jesse D. Palmer

This is a moment of tremendous opportunity for social progress — as well as significant danger. It's up to us to articulate alternatives to authoritarianism that unify and inspire enough people so we can resist our rulers' fear, bigotry, and divide-and-conquer tactics. To do so, we need to stand for economic fairness for the 99%, social inclusion, ecological sustainability, humor and pleasure. We need to avoid being drawn into a series of reactions organized around someone else's agenda, and instead sustain our own actions

## **the economic system reduces us to efficiency-chasing robots, alienated from any sense of history and stripped of hope for the future or time to appreciate the present**

that knock the authoritarians off balance — which might be easier than one might think to the extent the great leader is crazy.

Somehow, radicals need to break our self-marginalizing habits. Now is not the time for endless in-fighting that saps our strength and disconnects us from being able to address regular people. Now is not the time to be timid and retreat to what is "possible" — assuming that radicals will always be on the fringes. Now is the time for big demands. The improbable rise of authoritarian buffoons worldwide shows that seemingly impossible things can happen more easily than we think.

The authoritarian assault may end up unifying various threads of popular movements that haven't been able to unify themselves. To seize the initiative, we need to go beyond refusing to normalize a single authoritarian leader, and reject a much larger illegitimate and unjust system. A tiny minority should not

authoritarianism even when, by the normal rules of their game, it should have been easy to do so with overwhelming media control, more money, and sensible reality-based arguments.

The authoritarians want to be the only ones to fill the void, and they want to fill it with hate, racism, sexism, fear and violence.

We need to offer a better alternative — neither right wing authoritarianism nor a status quo in which the 1% control the power and we meekly beg for crumbs. The elites in the media and polite society who have been

organized to reward greed and emphasize material acquisition — as proof that people are naturally materialistic, greedy and competitive.

But this is circular logic — it looks at a result and claims it is a cause. Their goals aren't happiness, pleasure or freedom, but rather to pile up fancy stuff — houses, cars, trophy wives. They see life as a zero sum game — a war of all against all in which if one person gets something, another must give it up. Their worship of *things* leads them to think of and treat other people as *objects* — tenants to be removed, workers to be downsized, consumers to be cheated, women to be owned.

But even in a capitalist economy, most human interaction is selfless, generous, and cooperative rather than competitive. Most people focus their real talent, passion and energy not on their jobs, but on their families and friends — selfless, generous, cooperative pursuits. Jobs and the economy are just the *means to an end* — getting enough resources from a harsh economy to sustain and protect personal life from the competitive realm. We freely give our time and resources to our lovers, children, parents and neighbors not because it provides a competitive advantage, but because that is what is really important and meaningful about our lives.

Authoritarians claim that people can't take care of themselves — that people are naturally bad and need to be controlled by the church, bosses and police.

But most social interactions work not

overwhelmed by the right wing tide are getting what they deserve for, paradoxically, being out of touch with reality. They built an unsustainable system — economically and environmentally — based on their own forms of "alternative facts," and it is falling apart.

The only question is whether this crumbling will bring an apocalypse of torture, ethnic cleansing and oppression that empowers new crueler, ignorant and ruthless masters, or opens space for a different kind of social order organized around fairness, cooperation, freedom, diversity, solidarity and love.

Unlike authoritarians, our alternatives come from the grassroots and bring with them an authenticity and do-it-yourself spirit that is

efficiency-chasing robots, alienated from any sense of history and stripped of hope for the future or time to appreciate the present. Our technology decimates the planet's life-support systems — not only the climate but bees, soil, clean water, and the oceans. We demand a sustainable existence as part of nature.

There are real struggles over wealth and power under capitalism, but they are struggles between people who work to create the wealth, and a tiny class of people who suck up most of the resources through their ownership of property, investment funds and businesses.

The 99% need to struggle for redistribution of resources by all means necessary — be it through unions, minimum wages, redistributive taxes, by forming cooperatives, or seizure and collectivization of workplaces. It is obscene that 8 men own as much wealth as one half of the world's population. For these 8 guys, these are just numbers on a computer print-out because they have too much money to actually spend it. Under these circumstances, cutting taxes for the rich, eliminating the safety net, and weakening workers' bargaining power is exactly the wrong response. An authoritarian rule of billionaires is an obviously false populism and can only be sustained with lies and racist attempts to divide workers on tribal grounds. We need to welcome our differences and struggle against white supremacy while still uniting for our common interests.

The future is unwritten. In a crisis, doing nothing for sure won't work. We obviously can't be sure anything will work — we might be doomed — but when your back is up against the wall, the only reasonable alternative is to fight. Authoritarians depend on fear leading to mass resignation. Even a massive police state



which might be easier than one might think to the extent the great leader is crazy.

Somehow, radicals need to break our self-marginalizing habits. Now is not the time for endless in-fighting that saps our strength and disconnects us from being able to address regular people. Now is not the time to be timid and retreat to what is "possible" — assuming that radicals will always be on the fringes. Now is the time for big demands. The improbable rise of authoritarian buffoons worldwide shows that seemingly impossible things can happen more easily than we think.

The authoritarian assault may end up unifying various threads of popular movements that haven't been able to unify themselves. To seize the initiative, we need to go beyond refusing to normalize a single authoritarian leader, and reject a much larger illegitimate and unjust system. A tiny minority should not run everything at the expense of almost everyone — this crisis didn't start in November and plenty of people were sick of the unjust system even before recent events. Let's refuse to normalize people owning the earth; let's refuse to normalize the 1%.

A glowing sense of possibility, a good sense of humor along with our outrage and stubborn refusal to go along with this shit is what we need. Succumbing to fear, confusion or an overwhelmed resignation will only make us depressed and empower our oppressors.

We need to work hard on having empathy, too. It's easy to be angry at people who took the bait and supported racist authoritarianism. While it's essential to fight nationalists, it's equally important to have empathy for the many relatively powerless people who've supported them. We need to figure out ways to communicate with these folks and ultimately work together for all our common interests, rather than demonize and dehumanize people because they've been taken in. There is way too much dehumanization going on and it is an ugly and endless race to the bottom. We need to take the personal risks to listen to other people, try to understand them, and recognize that fear is the root of anger.

Capitalism, high-technology, urbanization, and looming ecological collapse — all of these factors have put tremendous pressure on all of us. The fear of displacement, change and the loss of cultural structures is highly disorienting — and not just to the "white working class" —

what they deserve is, paradoxically, being out of touch with reality. They built an unsustainable system — economically and environmentally — based on their own forms of "alternative facts," and it is falling apart.

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Unlike authoritarians, our alternatives come from the grassroots and bring with them an authenticity and do-it-yourself spirit that is



lacking in an increasingly computerized, homogenized world. We need to maintain our humility, modesty and openness so we can continually discuss, refine, debate, demonstrate and embody what we are for, not just what we're against. We've been practicing for this moment in our community gardens and our coops, but now we need to be beyond our comfort zones. We need to learn to hold

pursuits. Jobs and the economy are just the means to an end — getting enough resources from a harsh economy to sustain and protect personal life from the competitive realm. We freely give our time and resources to our lovers, children, parents and neighbors not because it provides a competitive advantage, but because that is what is really important and meaningful about our lives.

Authoritarians claim that people can't take care of themselves — that people are naturally bad and need to be controlled by the church, bosses and police.

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because an outside power is forcing everyone to obey the rules, but because both sides are cooperating to achieve a result that benefits everyone. It isn't a zero sum game with a pie that gets split up. Like love itself, the pie expands so there's enough for everyone.

Articulating a vision for society organized around love, solidarity and experiences that make our lives meaningful — not just around

The future is unwritten. In a crisis, doing nothing for sure won't work. We obviously can't be sure anything will work — we might be doomed — but when your back is up against the wall, the only reasonable alternative is to fight. Authoritarians depend on fear leading to mass resignation. Even a massive police state doesn't have the resources to police everywhere all the time, to imprison everyone, to bomb everything. Instead, police states use violence against a few people to frighten and silence everyone else. The best response to a police state is mass disobedience because when it comes down to it, there are more people than police in even the most brutal context.

So in this moment, our first and most important challenge is psychological: we need to avoid succumbing to fear, resignation, depression, disorientation, or isolation. The next response is social and cultural: we need to come together and be there for each other in overwhelming numbers. It has been happening — we can win.

A key point is that neither of these imperatives are burdensome or unpleasant. To the contrary both of these actions will make our individual, personal lives better — more fun, more meaningful, inspiring, engaged and rewarding. Occupying an airport can end up being a huge party. We don't have to choose between the personal and political — they reinforce each other. Each of us has their own part to play in fighting oppression and building a world worth living in. It's been inspiring to see mild-mannered park rangers and scientists go rogue, and many other people will get their chance to shine.

The Women's March was powerful because it showed how quickly a dark mood can brighten when a few million people pour onto

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Capitalism, high-technology, urbanization, and looming ecological collapse — all of these factors have put tremendous pressure on all of us. The fear of displacement, change and the loss of cultural structures is highly disorienting — and not just to the "white working class" — but really to everyone. We don't want to go back to a mythical, monocultural 1950s culture but the rapid pace of change hurts.

People worldwide who have been injured by the corporate speed-up have been trying to reject the status quo for a while, and it hasn't been working. A few years ago, many people voted for polite liberals hoping they would stand for change — but the liberals never took on the status quo because they were part of it. No bankers went to jail and class inequality just got worse. The Occupy movement failed to turn our really good slogans into less inequality. Parts of the 99% grew ripe for a demagogue promising to fight the status quo.

Which leaves the regular sources of mainstream order remarkably vulnerable to radical alternatives. The elites have been displaced and discredited — unable to control the spread of ugly, clumsy right wing populist



lacking in an increasingly computerized, homogenized world. We need to maintain our humility, modesty and openness so we can continually discuss, refine, debate, demonstrate and embody what we are for, not just what we're against. We've been practicing for this moment in our community gardens and our coops, but now we need to be beyond our comfort zones. We need to learn to hold multiple complex truths together at the same time, even though they seem disparate. What we're for isn't simple, it can't be reduced to a single law or a slogan, but it isn't a fantasy and we shouldn't be embarrassed to ask for what we really want and refuse to settle for half-measures.

On a fundamental level we're struggling over which values should organize society. We want a society based on sharing, self-determination, diversity, pleasure and beauty because we perceive that human beings are fundamentally kind, generous and able to make our own decisions.

Authoritarians believe people are *naturally* greedy and that relationships should be organized around competition and power, with some people controlling other people. They point to the way people act within the capitalist economy — which demands competition and

because an outside power is forcing everyone to obey the rules, but because both sides are cooperating to achieve a result that benefits everyone. It isn't a zero sum game with a pie that gets split up. Like love itself, the pie expands so there's enough for everyone.

Articulating a vision for society organized around love, solidarity and experiences that make our lives meaningful — not just around getting more stuff — is ultimately more powerful than an authoritarian rule based on

## We need to avoid being drawn into a series of reactions organized around someone else's agenda, and instead sustain our own actions that knock the authoritarians off balance

fear. The capitalist high-tech world of instability and disruptive change has created a crisis of isolation and meaninglessness that gentrifies neighborhoods and replaces community with fake commodified McCulture and facebook friends. The world we're building counters sterile, distracted emptiness with intense, poetic, emotional, polyamorous, communal connection.

Although people evolved as social creatures, the economic system reduces us to

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The Women's March was powerful because it showed how quickly a dark mood can brighten when a few million people pour onto the streets — an outpouring inspired by fear ended up being remarkable for its beauty and

joy. What might have seemed like a chore ended up being a pleasure. Afterwards, it was easier to laugh at the clowns and their alternative facts.

Oppressors never expect the oppressed to fight back and we have to remember: the best defense is a good offense. We're the majority and we're not backing down — this is about the 99% vs. 1% and love over fear and hate. They want to keep us divided and fighting amongst ourselves. We won't be divided.



training and left deciding to become a late-term abortion provider in a state that does not have a single provider. The harmful legislation that gets passed is not a joke. Frustrated patients often asked why a five minute procedure takes almost eight hours of their day and why couldn't they get the procedure done on the same day. I felt helpless — it was not in my control.

my mind my body my freedom my mind my body my freedom my mind my body my

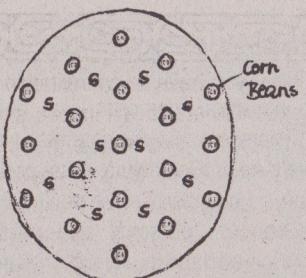
# 3 Sisters Companion Planting

By A. Iwasa

In spring 2010 I experimented with the Three Sisters Companion Planting, a Native American companion planting of squash, corn and pole beans, for my first time. There were some points where I didn't follow the directions at all, so I thought I would write a How To article to share the directions I received, how I did or didn't follow them, and the out comes

The Three Sisters Garden Package included a 57-gram packet of Tennessee Red Cob corn, one ounce of Kentucky Wonder Garden Beans, and three ounces of Seminole Pumpkin seeds.

The plot is supposed to be a circle 25 feet in diameter, and a diagram is below. The packet of corn was far more than I needed, and I ended up planting out a rectangular area that was roughly 25 feet by 60 feet, using the pattern recommended, with seed left over.



The corn is supposed to be a tall and sturdy variety, to support the pole beans and planted when the soil was warmed up and the nighttime lows are only about 60 degrees Fahrenheit.

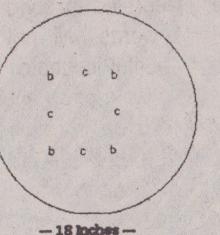
As a woman of color, first generation American, and scientist I have had enough of the antiquated patriarchy mansplaining what is best for women. I cannot simply just 'be' an abortion provider without talking about abortion and what it means to me. I must be loud and proud about it. I will not let fear and hate control my life. I will not hide how excited I am for pursuing training to become a late term

## Companion Planting

## Tutorial

hoe, and worked some of the soil onto the mounds, to try to help them keep their form.

When the bulk of the corn was roughly four inches tall, I planted four bean seeds per mound three inches from the corn plants, making squares like in the diagram below.



The one-ounce package of beans was half of what I needed, and a comrade bought me another packet so I could finish planting out the area.

I was supposed to wait until the beans sprouted before I planted the pumpkins, but the day the beans were supposed to start germinating we were expecting heavy rains, so I went out, cultivated with a hoe again, and made mounds for the pumpkins the same way I did for the corn and beans, in between the central mounds of corn and beans. Again, the amount of pumpkin seeds didn't match the ratio for corn.

The directions, as shown above, advocated filling nearly all the areas between the corn and bean mounds with squash mounds, planting three seeds per mound, and then thinning to two per mound after germination.

due to lack of seeds and my previous

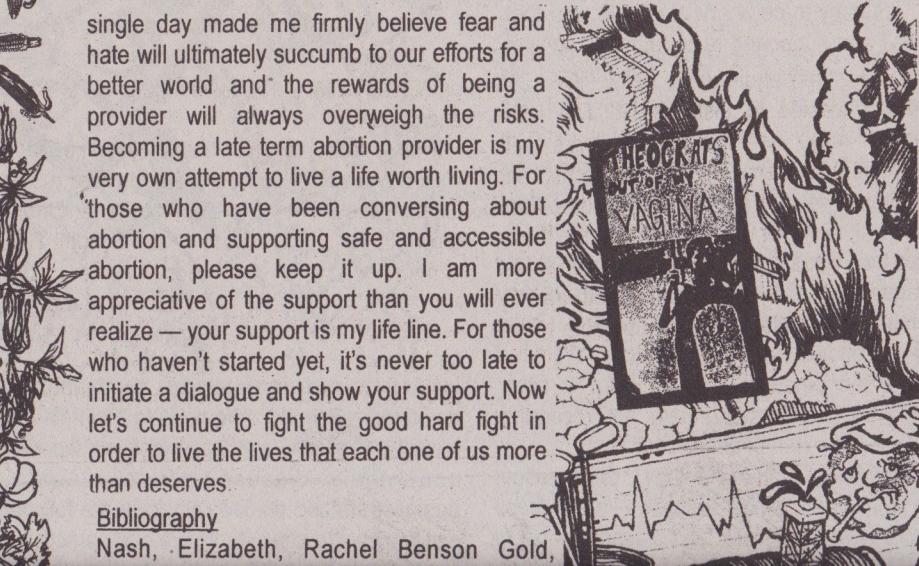
posals. Go to public hearings and voice your concerns. Create a widespread discussion: talk about abortion, actively listen to abortion stories, express your disdain for harmful gag orders, the federal funding cuts to hospital affiliation and other ridiculous medical facility requirements, and the nth attempt to defund Planned Parenthood. Don't sit there and stew. TALK ABOUT IT.

What conversations do is give others a chance to develop different perspectives and educate others, reinforcing the importance of appreciating how complex the world and her inhabitants are. The more conversations that are had, the closer we are to destigmatizing abortion. The ability to keep abortion legal and safe is right at the tip of our tongues.

I was feeling less than stellar when I got to Washington, D.C. on the morning of the Women's March. My long term relationship had just ended and becoming an abortion provider was a contributing factor. I questioned it all — my journey, my beliefs, the sacrifices I have and will continue to make in order to advocate for safe and accessible abortion and the prevention of marginalizing women. And then without even realizing it, the questioning stopped. The loneliness slowly dissipated as I watched marchers with their signs of contempt for government interference and vibrant pink knitted pussy caps start to cover the grounds and proudly walk past me. A huge weight was taken off my heart and I started to believe in myself once again. There were roughly four million people that came out on that cold January morning to fight for Roe v. Wade's existence. I was reminded that I am never and will never be alone in this journey to becoming an abortion provider. I am aware that this is an uphill battle, and I may lose some people along the way. There will be lonely times ahead in which I may feel overwhelmed with despair.

But to have been surrounded by such a magnitude of support for abortion rights in a

le day made me firmly believe fear and  
we will ultimately succumb to our efforts for a  
ter world and the rewards of being a  
vider will always outweigh the risks.  
coming a late term abortion provider is my  
y own attempt to live a life worth living. For  
se who have been conversing about  
ortion and supporting safe and accessible  
ortion, please keep it up. I am more  
precipitative of the support than you will ever  
alize — your support is my life line. For those  
o haven't started yet, it's never too late to  
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s continue to fight the good hard fight in  
der to live the lives that each one of us more  
n deserves.

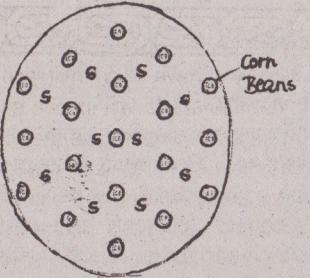


## Bibliography

ash, Elizabeth, Rachel Benson Gold,

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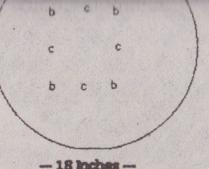
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The corn is supposed to be a tall and sturdy variety, to support the pole beans and planted when the soil was warmed up and the nighttime lows are only about 60 degrees Fahrenheit.

In southern Iowa that year, it was shortly after Mayday. The corn should be planted out in mounds that should be five inches high and 18 inches across. I later noticed I was supposed to flatten the tops, which I didn't do. I made the mounds with compost of mostly broken down straw and sheep manure. This turned out to keep the mounds together really well through fairly heavy rains that spring when the soil which is heavily clay was all flattened out around the mounds. The mounds should be separated five feet from the center of each next mound, and in staggered rows. Four corn seeds should go into the mound forming a six-inch square. I buried each seed of corn with a handful of compost from another pile that was mostly broken down food waste, straw, grass, goat and chicken manure. The seed germination rate was nearly 100%, though a few plants turned yellow and died.

A comrade tilled in between the mounds  
then I cultivated in between the mounds with a



### 18 Joches —

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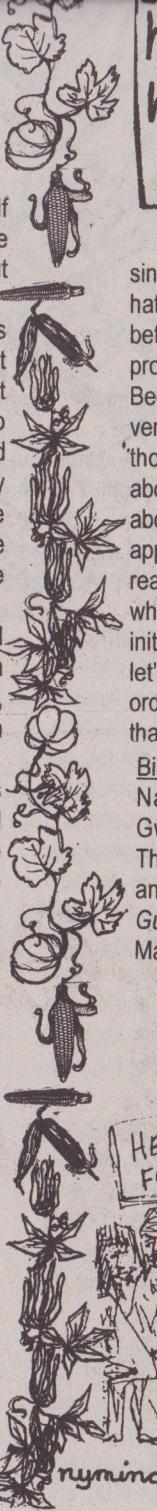
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thinning to two per mound after germination.

Due to lack of seeds and my previous experience with squash, cucumbers and pumpkins there, confident in their ability to take over the area, I ended up mostly making two rows of mounds. They went through the corn patch long ways between the corn and bean mounds, with two pumpkin seeds and handfuls of compost per mound. I made a couple other mounds to use my last four seeds on the edges, so I could still train the vines to grow on the corn patch if I had to.

I was supposed to only hoe the plot one more time if I had to, but I was nervous and left the plot cultivated very well until the pumpkins started to fill out.

Possibly because it was too wet and/or cool, the bean and pumpkin seeds didn't germinate well, at about 50%. But what did germinate was vigorous! Very quickly the beans started growing up the corn, and the pumpkins filled up the ground. The corn grew to be some ten feet tall and I saw why I probably didn't need to cultivate as much as I did after all.



now to say 'abortion' without hesitation or fear.

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# It's human to

**the example of the Knowlesville Community Land Trust**

by Crow

A few years back at the Toronto Anarchist Book-fair, I was browsing tables and came to one full of herbs, salves, homemade patches, and the like. I struck up a conversation with the woman tending her wares, who is a herbalist. Within minutes, she had told me about an intentional community that she is a part of in New Brunswick and had essentially offered me a hectare of land if I wanted to move there... though I would have to live there for four seasons before building a house.

It's not every day that you get an offer like that. I took her card and told her I would visit... when I got around to it. I hung onto the card for over two years, and now I'm here. I'm not planning to move here, but I am very interested in experiments in community organization. This is a good case study, and unlike most intentional communities that anarchists are a part of, this one is public. They have a website and they're open to visitors. And did I mention that they'll give you a free hectare of land?

So, what's the deal? It's called a Community Land Trust (CLT)

It is a way for the land to be owned not by one individual, but by a community as a whole. A CLT is a non-profit corporation created to take land off the speculative marketplace, and place it into a system of trusteeship, thereby retaining the use-value of the land for the benefit of a community. In doing so, CLTs can provide secure and affordable access to land for housing, farming, small businesses, and civic projects.

It's truly a beautiful community. It's definitely not a commune. It's more of a rural neighbourhood – members of the community have their own houses, gardens, family units, etc... They don't necessarily interact on a daily basis. They help each other out on an as-needed basis and they come together for meetings, feasts, and socials.

Everything is walking distance, with the houses are clustered around one building. This central hub of the community is called the Knowlesvilles Art and Nature Centre, which is a school. It's housed in a beautifully renovated old church-house, heated by wood. The classroom is one single room, and also serves as the place where meetings, feasts, and workshops are held. It seems like quite the idyllic locale to raise a family. And that's what folks are doing.

One challenge that eco-villages face is zoning regulations, building codes, and other laws and by-laws. The desire to avoid conflict with authorities can keep communities from realizing their aspirations. For this reason, I was really happy to hear that when one member of the community was visited by a building inspector and told to bring her unconventional house up to code, she flatly refused. She declared that her house was an act of civil disobedience, and she would not submit to the order. Apparently, he said he would file it as "Un-inspectable" (whatever that means), and left with a threat amounting to "You're on my radar now, you're not going to get away with this a second time". So far he hasn't returned, as more buildings go up.

I think that it is more important than most people realize to test and to confront local laws



from now that never would have happened if they hadn't been active. In this way I can motivate myself to believe that the things I do are meaningful, even when their results are not evident.

Case in point, *Northeast of Mainstream* directly states: "The Falls Brook Free School



**No matter how hateful  
and wilfully ignorant  
some humans might  
choose to be, I main-  
tain that humanity  
is fucking beautiful!**



was inspired by the Tatamagouche Summer Free School, which has been bringing together open minds and revolutionizing education for years." The lineage of inspiration is clear to see. And this community is growing. Kids are growing up here, learning a way of life that is connected to the land. Where will the legacy of the Tatamagouche Free School lead from here? It has a spirit and a life of its own now, which nothing can undo.

Another case in point is La Marche des Peuples Pour La Terre Mere. This 44-day-long walk took place a few years back, and was meant to harness the momentum generated by the anti-fracking movement in Quebec and direct towards anti-pipeline campaigns. The relationships formed over the course of this walk later led to the creation of a large eco-anarcha-feminist social centre in Trois-Rivières.

courage of those who came before us, that to fight for freedom is to partake of a communion with some of the bravest, most beautiful and most brilliant souls that have ever graced the Earth... and that surely, through many darker days, our forebears maintained faith in the eventual triumph of human decency through sheer force of will.

Let's honour them. Let's keep that faith, and let's keep it strong. If ever the world's needed it, it needs it now. To indulge fantasies of doom, to wallow in despair, to submit to gloom – these responses are unworthy of us. No matter how hateful and wilfully ignorant some humans might choose to be, I maintain that humanity is fucking beautiful, so help me Goddess, tabernak.

But I digress. Back to Knowlesville. Look, if we're going to live our values as eco-anarchists, we have to learn to live without fossil fuels. This needs, we need access to land. Now you know that there is a place where you can go and begin to live the off-grid dream without having to save up a shit-ton of money first. What's more, there is an entire community of people who want to help newcomers attain that dream. So what are you waiting for?

My belief is that most people need to experience something before it becomes real for them. Unless you venture out and seek out examples of existing intentional communities



planning to move here, but I am very interested in experiments in community organization. This is a good case study, and unlike most intentional communities that anarchists are a part of, this one is public. They have a website and they're open to visitors. And did I mention that they'll give you a free hectare of land?

So, what's the deal? It's called a Community Land Trust (CLT)

It is a way for the land to be owned not by one individual, but by a community as a whole. A CLT is a non-profit corporation created to take land off the speculative marketplace, and place it into a system of trusteeship, thereby retaining the use-value of the land for the benefit of a community. In doing so, CLTs can provide secure and affordable access to land for housing, farming, small businesses, and civic projects.

A Land Trust is a non-profit corporation created to take land off the speculative marketplace.

Without getting too specific, individual residents typically lease the land they build their homes on. Residents make an annual lease payment which helps the CLT pay for property taxes and collectively owned improvements to the land (driveways, wells, etc). The lease may be for a plot large enough for just a house and a small yard, or more extensive, depending on how the CLT members decide to distribute it. The lease contract may last up to 99 years with opportunity for renewal; for all intents and purposes it is just like owning land, without having to shoulder the burden alone. If one wishes to leave the land trust, they may sell any improvements to the land, and transfer over their land title to the membership of the CLT.

as the place where meetings, feasts, and workshops are held. It seems like quite the idyllic locale to raise a family. And that's what folks are doing.

One challenge that eco-villages face is zoning regulations, building codes, and other laws and by-laws. The desire to avoid conflict with authorities can keep communities from realizing their aspirations. For this reason, I was really happy to hear that when one member of the community was visited by a building inspector and told to bring her unconventional house up to code, she flatly refused. She declared that her house was an act of civil disobedience, and she would not submit to the order. Apparently, he said he would file it as "Un-inspectable" (whatever that means), and left with a threat amounting to "You're on my radar now, you're not going to get away with this a second time". So far he hasn't returned, as more buildings go up.

I think that it is more important than most people realize to test and to confront local laws when one is living at odds with the dominant culture. If you don't test the limits, you won't know what you can get away with. It's said that property ownership can turn radicals conservative, because once people have something to lose, they have more incentive to comply. If eco-villages are to be free, they must be willing to disobey.

### Reflections

What inspired me write this article was a zine I found while digging through my host's impressive collection. It's called "*North East of Mainstream*". It talks about the Falls Brook Free School, which it describes as "a chance to come together and share skills, discussions and ideas" and "a free exchange of knowledge and good will".

Earlier today, my first day in Knowlesville, I visited two of the founders, who invited me in for pancakes. They told me that the land trust grew out of the Falls Brooks Free School. This lit my mind up with inspiration. You see, what keeps me going is my belief that when people work together in a certain spirit, that spirit will gain a life of its own, and things that one group does today could lead to something ten years

is fucking beautiful

was inspired by the Tatamagouche Summer Free School, which has been bringing together open minds and revolutionizing education for years." The lineage of inspiration is clear to see. And this community is growing. Kids are growing up here, learning a way of life that is connected to the land. Where will the legacy of the Tatamagouche Free School lead from here? It has a spirit and a life of its own now, which nothing can undo.

Another case in point is La Marche des Peuples Pour La Terre Mere. This 44-day-long walk took place a few years back, and was meant to harness the momentum generated by the anti-fracking movement in Quebec and direct towards anti-pipeline campaigns. The relationships formed over the course of this walk later led to the creation of a large eco-anarcha-feminist social centre in Trois-Pistoles, on the shores of the St. Lawrence river.

L'Auberge de la Greve, as it is known, is a magical place, celebrated in song as "a little paradise". A few words will not suffice to convey what a beautiful incubator of freedom l'Auberge is, and how many people's lives it has touched deeply over the past two years. And we can take it further still, for most of its founding members became comrades in the Quebec student strike of 2012, which itself was the culmination of innumerable people's work over the course of decades... So as I trace the genealogy of the inspiration behind l'Auberge de la Greve, I see how the energy and passion of radicals from the past have been transferred to me, and this realization fills me with gratitude, for to what extent has my life been enriched because of their influence?

This leads me to something that I've often desired to convey. That we anarchists are a part of a spiritual lineage stretching back into the ancient wilderness from which we all emerged. We carry the blood memory of what it means to be free, and we have chosen to make our loyalty to that memory the primary focus of our lives. When I honour my ancestors, I honour not only my blood ancestors, but also all those radicals and revolutionaries who came before us, who fought not only for their freedom, but also for ours. As we tread down the path, let us remember that

let's keep it strong. If ever the world's needed it, it needs it now. To indulge fantasies of doom, to wallow in despair, to submit to gloom - these responses are unworthy of us. No matter how hateful and wilfully ignorant some humans might choose to be, I maintain that humanity is fucking beautiful, so help me Goddess, tabernak.

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My belief is that most people need to experience something before it becomes real for them. Unless you venture out and seek out examples of existing intentional communities, they might seem like a naive fantasy. Once you visit a functional community, it just seems natural that people should live together in such a way. Once you have something to compare it to, it's capitalism that appears insane. It makes sense for people to share land, resources, knowledge, to help each other out as needed. It's normal to live together. It's normal to share - it's what millions of years of evolution prepared us to do.

It makes sense for people to share land, resources, knowledge

So there you have it: an invitation to a new life. Maybe this article will inspire someone to visit Knowlesville, and maybe they'll decide to put down roots there. Maybe they'll raise their kids there, and the lives of those kids will be forever altered, along with those of everyone they influence over the course of their lives. Maybe this one article will have a big impact on the lives of many people. Maybe not. Whatever will be will be. What matters to me is that I am able to sustain the belief that my actions carry within them the power to alter



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There's no telling what the actions that you take today will lead to. If you hold onto your motivation, if you persevere, one day one of the things you do will create ripples beyond what you'd be imagine from your current vantage point. So keep plugging away at what you do in the spirit of total freedom. Surely good will come of it. Trust yourself, take courage, and hold faith in the strength of the vision that we have of the world beyond the wall.

### Circulation information

Subscriptions to *Slingshot* are free to prisoners, low income, or anyone in the USA with a Slingshot Organizer, or \$1 per issue. International \$3 per issue. Outside the Bay Area we'll mail you a free stack of copies if you give them out for free. Say how many copies and how long you'll be at your address. In the Bay Area pick up copies at Long Haul and Bound Together books, SF.

# COMING UN-GLUED

Continued from Page 1

pouring into the streets are radicals who oppose not only the authoritarian buffoons, but also capitalism, white supremacy and patriarchy. But a lot of more mainstream people are out in those streets right now, too — people you've known since grade school who've never been to a protest before ...

They are motivated by fear and a recognition that the authoritarians are serious about taking down values and institutions they believe in and rely on — pluralism, democracy, religious freedom, the national park service, environmental laws, public education, science, academic freedom, abortion rights and some degree of racial tolerance. From a radical point of view, it is hard get excited about merely defending these values which have been remarkably compatible with maintaining a fundamentally unjust, environmentally unsustainable, and oppressive society.

Nonetheless radicals *do have a crucial role to play at this moment*. Protests against the authoritarian nationalist regime that are fueled primarily by mainstream concerns have borrowed some radical tactics and rhetoric — the people's mic, occupations, the idea of being a member of the Rebel Alliance, etc. While the protests might not be a "radical" protest movement like some we have seen, the ungluing of normal order is shaking millions of people's understandings of the world. The globalist elites have proven themselves *incapable* of protecting regular people from the very real threat of tyranny. So people are looking for alternatives.

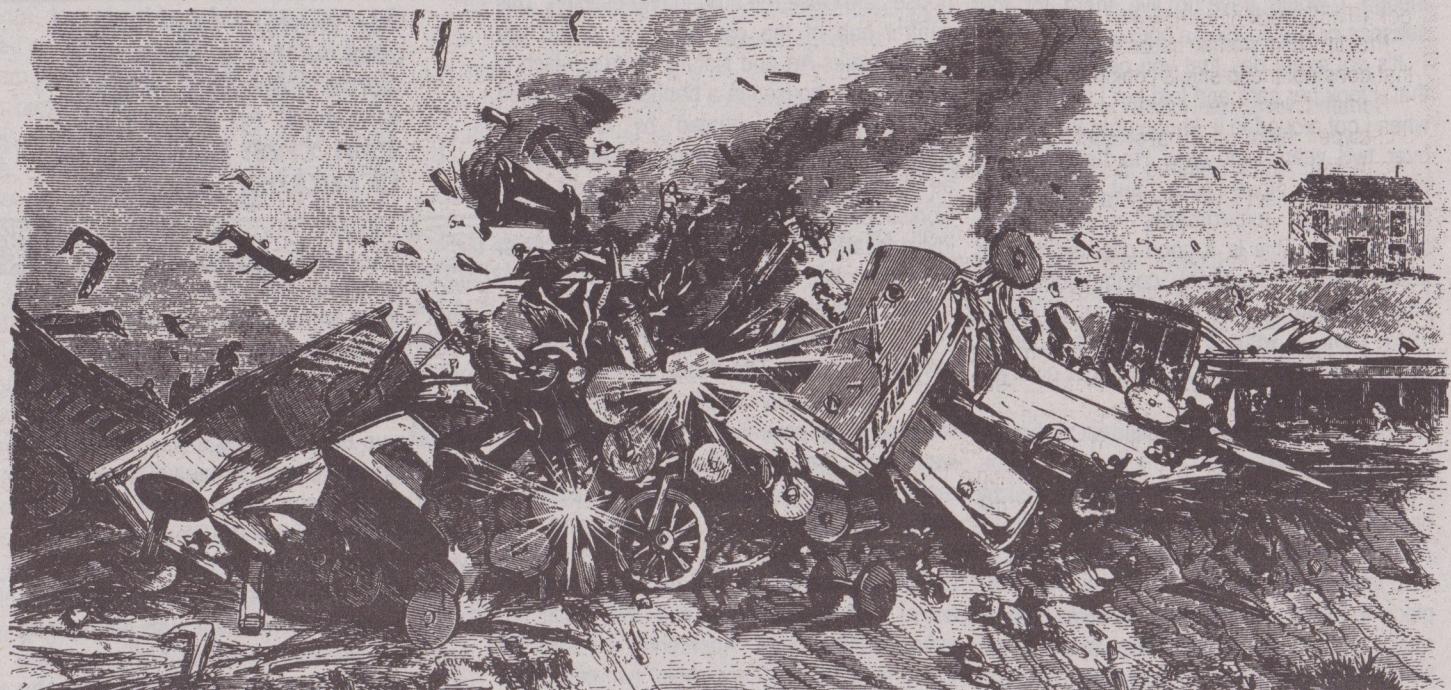
If radicals can keep our calm and avoid the

it — everyone will have coalesced around Resign as our united and universal demand. Such a demand means we don't need to let the authoritarians set the agenda, leaving us to protest each new outrage in isolation. Demanding resignation has the capability to unite millions of people across single issue

Demanding resignation is not a pipe dream. It is a common demand around the world and throughout history, it frequently succeeds against long odds, and it is no more unlikely than the dream-like reality we're currently experiencing. The buffoon isn't having a good time — it doesn't seem like he even wanted to have the job — he's just not sure yet how to save face and blame his resignation on someone else. We need to practice riding the waves and seeing what is possible rather than talking ourselves out of this adventure before it can really get started. As I write this, the idea of a national General Strike is beginning to bubble up — and for all I know it will be entirely mainstream by the time you read this — which would have been unthinkable and laughable just a few weeks ago. When they go low, we need to shoot high.

— think the depression/WWII and the US Civil War. These moments didn't create utopia — fundamental injustice remained after slavery was abolished and after the New Deal — but in such historical watersheds it was radicals like abolitionists and unionists who pushed ideas that lead to progress. We can't know what progress might end up looking like this time, but radicals can help organize coherent demands based on radical values and vision.

Given the environmental collapse we are facing — which is in the end our first priority — we have to push to defeat authoritarian nationalism and leverage our victory to shut down the fossil fuel industry. It is no mistake that the nationalists overlap so thoroughly with extractive industry and short-term, extinction thinking. We need to transform this ungluing



concerns and across demographic groups. We don't have to all agree with each other about why we demand resignation — for people who believe in America and its institutions, it can be because he is *un-*

Beyond resignation, radicals should push with all our might so this isn't just about one leader resigning, but becomes a broad demand for re-design of the system. It is a paradox that people who supported the

so that the dehumanizing, unsustainable system we've been stuck with is replaced by structures that allow people to live their lives in harmony with others and the earth.

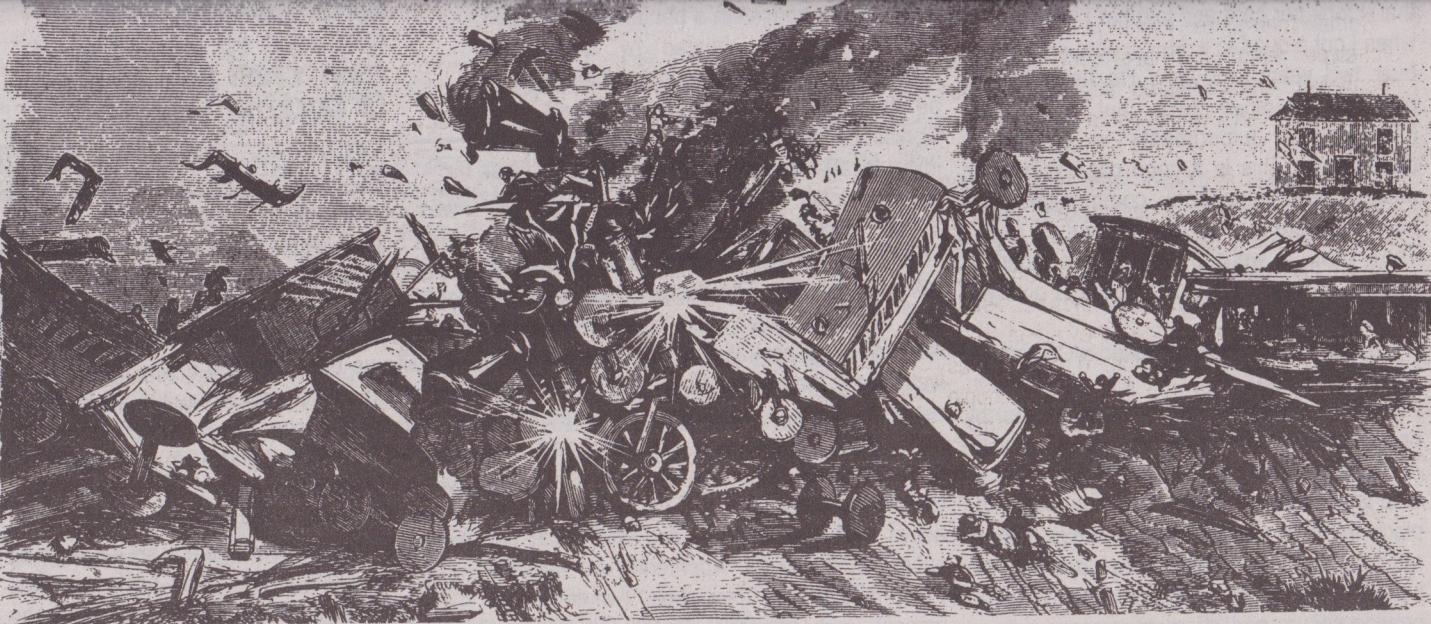
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believe in and rely on — pluralism, democracy, religious freedom, the national park service, environmental laws, public education, science, academic freedom, abortion rights and some degree of racial tolerance. From a radical point of view, it is hard to get excited about merely defending these values which have been remarkably compatible with maintaining a fundamentally unjust, environmentally unsustainable, and oppressive society.

Nonetheless radicals do have a crucial role to play at this moment. Protests against the authoritarian nationalist regime that are fueled primarily by mainstream concerns have borrowed some radical tactics and rhetoric — the people's mic, occupations, the idea of being a member of the Rebel Alliance, etc. While the protests might not be a "radical" protest movement like some we have seen, the ungluing of normal order is shaking millions of people's understandings of the world. The globalist elites have proven themselves incapable of protecting regular people from the very real threat of tyranny. So people are looking for alternatives.

If radicals can keep our calm and avoid the temptation to react in an isolated, nonstrategic fashion to each new outrage, there is space for radicals to help shape this ungluing so that rather than just restore ourselves to a previous unjust order, we help move the world to a new, better place.

A first step is uniting behind a slogan: Resign. My hope is that by the time you read this article — 2 or more weeks after I'm writing



concerns and across demographic groups. We don't have to all agree with each other about why we demand Resignation — for people who believe in America and its institutions, it can be because he is *un-American* — he has betrayed the most basic ideas that underlie the myth upon which the country was founded. But you don't have to believe in America to demand Resignation. And it doesn't matter that Resign trades one asshole for another — because this is about seizing the narrative, exercising our collective power, and limiting the damage the authoritarians can inflict.

Beyond resignation, radicals should push with all our might so this isn't just about one leader resigning, but becomes a broad demand for re-design of the system. It is a paradox that people who supported the authoritarian nationalists share our rejection of elites. Rather than fighting with other working people who are being played by the 1%, let's figure out language and tactics that allow the 99% to unite and share the world we have built.

Historical moments when elites are discredited and at war with other elites have often opened opportunities for social progress

so that the dehumanizing, unsustainable system we've been stuck with is replaced by structures that allow people to live their lives in harmony with others and the earth.

As radicals in this tense moment — with so much at risk and so much which could be gained — we need to be focused and do better. Radicals typically form a circular firing squad — fighting each other and not our real enemies. We alienate people who could be our allies by demanding purity when we could seek unity. We need to look around and feel the vibe — millions of people are yearning for radical alternatives to the elites who have failed them, and the nationalists have nothing to offer but hate. Are we ready to get out of our sandboxes and share the ideas and visions we've been nurturing? See you out on the barricades.

## SUBMIT TO SLINGSHOT

Slingshot welcomes unsolicited non-fiction article submissions on a variety of topics. Many topics are of interest — we suggest you write about stuff you're involved with, know about, or are passionate about. Because we only come out every 3-5 months and it takes a while for an article to go from the author to getting distributed, the best Slingshot articles are analysis, not pure news updates. Analysis is a process that examines and discusses news events and facts and reaches conclusions. It is different than an opinion rant — just spewing about what you think. While

and active, but haven't yet made the step from critique to action.

- folks who were active at one point, but who've become discouraged or withdrawn.
- folks who are concerned about single issues or skeptical about the social direction, but who haven't developed ideas about answers — what could be done, what a new society might look like, how can people organize to create change?
- people who are already inspired and motivated to act and want to hear about what other people are up to and think about new tactics or be exposed to what is working for other people.

Radical media can point out connections between seemingly distinct issues and social problems — a lot of problems and solutions

3. Inspires folks to actually do something. Just understanding an issue and knowing a theoretical solution is not enough. Each of us has numerous opportunities during our lives to change, grow and struggle. A great article will connect solutions to these opportunities.

4. Be fun to read, reach people on a personal / emotional level, maybe be funny or exciting, use non-jargon filled language that is accessible to a variety of people, explains or defines terms and ideas that are not universally understood and spells out group names vs. using acronyms. Articles should also address the who, what, when, where, how and why. Slingshot articles do not have to be objective but an author may find it helpful to define their biases where applicable. It is easiest for us if you send the article as an

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One big purpose of *Slingshot* is to go beyond just providing information and analysis about social issues and provide some inspiration. Every day the mainstream press is full of articles about problems. The alternative press is at its best when it addresses problems and points to solutions — areas available for struggle, the development of new and creative tactics, inspiring stories about people who are changing things. A lot of people know we're facing problems, but usually, this awareness just makes people feel hopeless and paralyzed. The alternative press can help figure out how to move people from disempowerment and resignation to action!

*Slingshot* has no formal political "party line". We aim to reach a number of audiences:

- folks who could potentially be sympathetic

and active, but haven't yet made the step from critique to action.

- folks who were active at one point, but who've become discouraged or withdrawn.
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Radical media can point out connections between seemingly distinct issues and social problems — a lot of problems and solutions come down to a critique of hierarchy, power,



racism, patriarchy, dehumanizing structures, and economic / technological systems. We want to create media that goes beyond an academic, cold discourse and touches what is really human, precious and unique about each of our lives.

A good *Slingshot* article may contain some or all of these points:

1. Contains an analysis of a particular aspect of social reality that looks at the problem or phenomenon from a new angle or in a way that goes beyond "common wisdom" about the issue or typical liberal / progressive (or even radical / anarchist) points.

2. Suggests solutions vs. just pointing out how fucked up things are.

3. Inspires folks to actually do something. Just understanding an issue and knowing a theoretical solution is not enough. Each of us has numerous opportunities during our lives to change, grow and struggle. A great article will connect solutions to these opportunities.

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The next article deadline is April 15th 2017. Once people turn in articles, we have a weekend meeting where a big group of us read all the articles together. If you are in the Bay Area or can come here, join us for the reading and editing — it is fun and we'll feed you and entertain you with jokes and ancient music played on vinyl records. Through that process, we either decide to publish an article as-is, decide to contact the author and ask them to revise the article, or decide that the article isn't right for *Slingshot*. If we contact you and suggest revisions, you'll have 3-4 days to make the revisions and one of us will be available to discuss the requested revisions with you. Submit to *Slingshot*!

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At some point after his inauguration on January 20th, 2017, US President Donald Trump will visit Canada, and very likely Ottawa.

The Donald Trump UnWelcoming Committee invites you to join the organizing to resist Trump's inevitable visit in 2017!

While the exact details of Trump's visit are unknown, we're not waiting for specifics. In solidarity with the massive and continuing anti-Trump protests across the United States, we aim to resist his racist, sexist, anti-immigrant, xenophobic, and far-right politics. We resist deportations and Muslim bans, call for open borders and cross-border alliances, and support peoples' struggles, from the water defenders at Standing Rock to the Black Lives Matter movement.

We don't put much stock in politicians or political parties — the only way we can build a truly better world is through creating and supporting the collective power of grassroots networks and movements. To that end, we are calling for large-scale, decentralized actions to take place when Trump visits Canada. We aim to create spaces for people to act and demonstrate with fewer relative risks, but we also support spaces where people can actively confront and disrupt any meetings.

[trumpunwelcoming.org](http://trumpunwelcoming.org)

## Slingshot free stuff

We'll send you a random assortment of back issues for the cost of postage. Send \$3 for 2 lbs. Free if you're an infoshop or library. [slingshot@tao.ca](mailto:slingshot@tao.ca)

# BERKELEY BITES

## Conversational Leftovers from the Post-Hippie Scene

by Wendy M.A.D. & the Lost Girl-Boys

So, when you need a Tarot reading bad and someone pulls out a Waite deck, and you're all like, "Great, next are we going to put training wheels on my touring bike?" Like, seriously, get a Thoth deck or go home.

Pro tip: If a woman is cooking something, that does not mean she is cooking it for you.

Some folks are rocking the Jungian archetype thing. That's cool. You're channeling mythic figures as part of your performance art, which is also your life. Awesome. What's not cool is if you're a white dude and you start acting like Aunt Jemima came to town every time you encounter a black person and, to make matters worse, you loudly bully every black person that comes into your community space in ways that are clearly trying to push them to act like they are in some racist 1950s Disney cartoon. (I wish I was talking about nothing, but there are a couple folks on the scene who seriously do this). News flash: people of color are not your animus. Each one is on their own individual archetypal journey just like you, and pushing them into the role of nature/the familiar is fucked up. If it "seems like" someone keeps falling into that role when around you, try holding space for them to behave otherwise. Jeez!

Oh my god, are those freaking psychics having another conference at their institute downtown? Ugh. Watch out for self-

"weekly bonding time" with other cis-men... #careerblocked.

The weird thing about going to Crowley Mass isn't that you're watching a naked man and woman having sex on stage. It's the way you feel about sex afterwards... Almost as if sex isn't a biggie after all. Almost as if there's a giant conspiracy to lead everyone to chase after the idea of sex in this aggro/scarcity way, and the Crowley Mass, weirdly, is the one place in this society that *isn't* part of a sex cult.

So, just because race doesn't exist biologically (#RobertSussman) doesn't mean it doesn't exist as a cultural thing—which is to say, half the people you meet make weird arbitrary judgments about you based on what they perceive to be racial indicators. Some white people claim "I don't see race" but that is actually called Colorblind Racism, and is a super racist way of trying to opt out of making changes to our hella racist culture.

**IF ANY OF THEM KNEW  
EVEN HALF THE REAL MAGIC  
GOING DOWN IN BERKELEY  
AND THE HILLS, THEY'D  
CRAP THEIR TIGHTY-WHITIES**

it. Your daughter is never going to apologize, your old friend is never going to reconcile about that thing that happened on that road trip. If you're going to keep people in your life, you have to learn to deal with the fact they aren't going to see things from your point of view—You're the only person who lives in your head. Sometimes a conversation with a sparkly stranger can make you think your regular people are all a bunch of assholes, but just remember, that stranger has zero commitment to you, so they can say whatever the hell they want. Think about it.

Being "Up for Whatever" is generally a nice approach to life, but there's this funny problem because when you tell a person "I'm up for whatever," sometimes they interpret your words as, "I want to put your dick in my mouth." Seriously, every community has at least a couple people like that—folks who

everyone immediately. Why? Because to some people it sounds like a mere opinion—meaning they feel it is okay to debate about it and discuss it abstractly. But to everyone else who is identified as a woman, a statement like that is not an opinion: it is a deep-seated threat to their autonomy and rights. So then, when the non-threatened party starts talking about the statement in a rapid, detached, abstract way, everyone else flips their shit. Jane's advice: resolve union busting conflicts immediately. Get the two parties together, face to face, around a table, so they can talk it out and come to an understanding *that day*. Don't let people brood, or have it blow it up on the

your community space in ways that are clearly trying to push them to act like they are in some racist 1950s Disney cartoon. (I wish I was talking about nothing, but there are a couple folks on the scene who seriously do this). News flash: people of color are not your animus. Each one is on their own individual archetypal journey just like you, and pushing them into the role of nature/the familiar is fucked up. If it "seems like" someone keeps falling into that role when around you, try holding space for them to behave otherwise. Jeez!

Oh my god, are those freaking psychics having another conference at their institute downtown? Ugh. Watch out for self-proclaimed "professional psychics"—especially near Milvia Street. If one of them offers to "fix your aura," what they mean is "Let me buzz around you interacting with my own imaginary constructs for a while until somebody gets hurt." It's better not to make eye contact with these folks—for their own protection. If any of them knew even half the real magic going down in Berkeley and the Hills, they'd crap their tighty-whities. After their conference ends, they'll fly back to Omaha or wherever and pretend Berkeley gave them magic powers and start scamming people. Ugh.

Speaking of posers, am I the only one around here who's not a huge fan of Starhawk? Sure, she wrote some neat books, but why does she have to piss on L.A.? We need to be doing ecological organizing in L.A., not dismissing them for being "unenlightened" or whatever. Fuck that! Plus, her ridiculous ego-stroking retreats tend to really mess up the organizers that go on them. Enough gurus already. Time for openhearted community connecting. Embrace the ambiguity!

Well okay, actually Thoth decks really aren't that great for most people. Like, Waite decks (and the myriad of spin offs) are great for normative people with families, jobs, and consistent social lives. Thoth decks, on the other hand, are really only good if you're doing a reading for a witch or a wizard.

Watch out for polite, inconsiderate people. If you let them into your home, they will trip you up constantly while making you feel guilty about calling their inconsiderate bullshit out. These people tend to think of emotional conflicts in terms of winning and losing, and

white people claim "I don't see race" but that is actually called Colorblind Racism, and is a super racist way of trying to opt out of making changes to our hella racist culture.

whatever," sometimes they interpret your words as, "I want to put your dick in my mouth." Seriously, every community has at least a couple people like that—folks who

everyone immediately. Why? Because to some people it sounds like a mere opinion—meaning they feel it is okay to debate about it and discuss it abstractly. But to everyone else who is identified as a woman, a statement like that is not an opinion: it is a deep-seated threat to their autonomy and rights. So then, when the non-threatened party starts talking about the statement in a rapid, detached, abstract way, everyone else flips their shit. Jane's advice: resolve union busting conflicts immediately. Get the two parties together, face to face, around a table, so they can talk it out and come to an understanding *that day*. Don't let people brood, or have it blow it up on the internet. Also, when you hear someone acting as if immigrants and Mexican-Americans and Muslim-Americans are "all worked up over nothing," seriously sit down and have a conversation with them. Their view is rooted in the fact that they *get to have an opinion* about certain statements of the administration, rather than have their very sovereignty targeted and threatened by those statements.

So, there is a Collective Tarot Deck that a bunch of folks made in 2012. It's possible to find a copy if you look hard enough. The collective deck is great because it focuses on the energy that builds and sustains collectives, rather than the bigoted capitalist accumulation model that's embedded in all that Golden Dawn stuff. The Collective Deck is great because it doesn't make the mistake of pushing women into emotional labor and/or goddess roles, and men into detached and/or hyper-aggressive roles. And the deck also centers people of color, a lot like *Rogue One*. The collective deck also has a bunch of serious problems though, in terms of unresolved or over-resolved energy. Like it doesn't give you a straight, homogenous path for interpretation the way the old racist, patriarchal decks do. Go figure. Maybe once collective culture stabilizes, we'll see more solid lines of divination emerge.

I recently met someone who's a professor at one of those new east coast magicscholas where they train people in the use of consensual magic and charms. He's noted that in his spellcrafting courses, the incantations become more potent with repetition—like, there isn't any right or wrong answer on the first day of class (he lets

## IF ANY OF THEM KNEW EVEN HALF THE REAL MAGIC GOING DOWN IN BERKELEY AND THE HILLS, THEY'D CRAP THEIR TIGHTY-WHITIES



So the thing about the Thoth and Waite Decks is they emerged from sexist, racist circumstances, and the material circumstances underlying those -isms are hella embedded in them. That's the mixed blessing of a good oracle deck: it embeds the cultural milieu from which it arose. A good deck ties the patterns

perceive any ambiguity as an indictor you are flirting with them. \*\*shudder\*\* These people tend to also be serial non-consensual touchers and harassers. — There will always be a drove of bright-eyed new folks entering your space or movement, but if your new people don't tend to stick around, someone in your group is

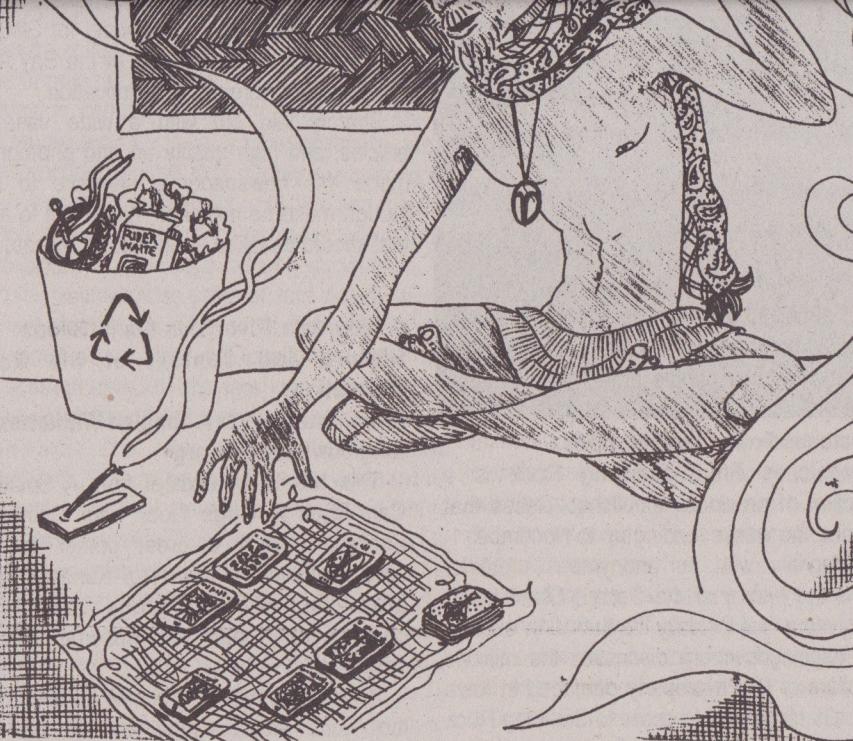
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Watch out for polite, inconsiderate people. If you let them into your home, they will trip you up constantly while making you feel guilty about calling their inconsiderate bullshit out. These people tend to think of emotional conflicts in terms of winning and losing, and they intend to win. Ugh. If someone says they excel in "non-violent communication" during a housemate interview, that's a huge red flag.

Guys complain about getting cock-blocked, but women have to deal with being career-blocked. Queer people too. Like that moment when, in your ostensibly egalitarian co-op house, you realize there is a semi-secret "boy's night" where all the cis-men go out and drink and ultimately create companies together and increase each other's wealth, but the cis-ladies and queer folks are totally left out, and are even mansplained to over breakfast about how important it is for cis-men to have their



So the thing about the Thoth and Waite Decks is they emerged from sexist, racist circumstances, and the material circumstances underlying those -isms are hella embedded in them. That's the mixed blessing of a good oracle deck: it embeds the cultural milieu from which it arose. A good deck ties the patterns of possibility within the milieu to archetypal figures, so if your reality is consistently sexist and racist, your archetypes will be as well. And once they are established, those archetypes will continue to influence those who are rocking the subconscious flow: our storytellers and elders. It's a vicious cycle in which our social order is embedded in our stories/magic, which gets embedded into our social order. But which one do you change first?

So, if you are waiting around for someone specific in your life to give you some kind of emotional validation, you're never going to get

perceive any ambiguity as an indictor you are flirting with them. \*\*shudder\*\* These people tend to also be serial non-consensual touchers and harassers. — There will always be a drove of bright-eyed new folks entering your space or movement, but if your new people don't tend to stick around, someone in your group is probably touching, lurking, or stalking the bright-eyed newbs. The best way to judge whether this is happening is to look around at your core membership (people who have been continually on the scene for 3+ years) and if those people are 80% male or more, you've probably got a serial consent violator on your hands. It only takes one person like that to scare off (and hella traumatize) 20+ new people a year. Think about it. And when you're done thinking, act like a real activist and do something about it.

Hey, so right after the election, union organizer Jane McAlevey came to town and

than have their very sovereignty targeted and threatened by those statements.

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The moral of the story is: of course magic is real. It's just more boring than you think. And you still have to do your dishes and deal with creeps!

# RADICAL SPACES

Compiled by Jesse D. Palmer

Here are some additions and corrections to the radical contact list that *Slingshot* publishes in our organizer. DIY liberated spaces provide show venues, zine libraries, meeting and event space and a place to plot the next action and wash the pepper spray out of your eyes afterwards. These spaces are an evolving community effort, as is the *Slingshot* list. Let us know if you have additions or corrections.

In the wake of the Ghost Ship fire in Oakland that sparked a government crackdown on many underground art and music spaces, we've been especially treasuring all of the effort that goes into carving out hand-made space against the odds and under the radar. Give these folks a hug and pat yourself on the back. *Slingshot's* online contact list could have updates to the printed list, except that some computerized thing is preventing us from updating it, and our tech friends won't email us back . . . but check there anyway for kicks: [slingshot.tao.ca/contacts](http://slingshot.tao.ca/contacts)

## Simon's Rock Zine Society - Great Barrington, MA

An infoshop collective at Bard College. At Simon's Rock 84 Alford Rd. Great Barrington, MA 01230

## Ideal Infoshop – Jacksonville, FL

They provide meeting space and host events, screenings, poetry jams, and a free skool. Also books/zines, coffee, tea and snacks. 42 West Monroe St. Jacksonville, FL 32202 904-999-8974

## Flemington DIY - Flemington, NJ

They have a gallery, performance venue and work spaces for art, music recording and rehearsal and a free library. 90 Main St., Flemington, NJ 08822 [flemingtondiy.org](http://flemingtondiy.org)

- We printed the wrong address for Yeyo Arts Collective in St. Louis, MO – it should be 2807 S. Jefferson Ave. St. Louis, MO 63118.
- Le Local Remouleur in Bagnolet, France may have moved or closed — mail we sent them got returned.
- Social Center Adelante in Sofia, Bulgaria lost their space.
- We got a report that the Social Center Xaspel in Sofia, Bulgaria does not exist but we're still trying to verify the information. Let us know if you know.

## Ghost Ship fire aftermath

In the Bay Area, long-lived punk show-space Burnt Ramen was closed by the City of Richmond, and many other spaces have faced landlord evictions, City inspections, and hassles from insurance companies, etc. We're not aware of any spaces on the Radical Contact List closed during this crackdown — we don't have the capacity to list every underground venue and artists warehouse. All these projects are precious and should be preserved. Now more than ever we need more spaces for artists and underground music, more affordable spaces, more liberated zones.



ClockTower Nine #11 \$3  
Danny c/o Spin Cycle  
321 Broadway East  
Seattle, WA 98102

Various perspectives covering things like favorite records, the outlawing of Pinball machines in the 1940's, post card messages, Cleveland and the psychology of buying clothes. This reminds me of the kind of shit people made before the internet took over as it opens up the world in its own way. (egg)



The Shadow #59, Winter 2016-Spring 2017

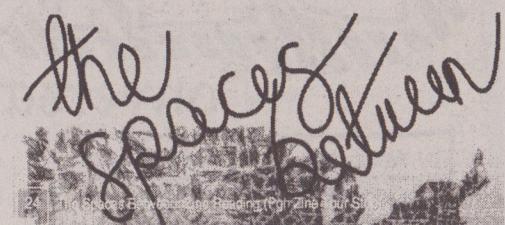
[shadowpress.org](http://shadowpress.org)

\$1.00 or mail order \$2.50 by money order to: Shadow Press PO Box 20298, New York, NY 10009

I first found back issues of The Shadow in the Long Haul Infoshop's periodical archive while doing research on squatting. There are a tiny handful of 20th century copies giving a glimpse not only into squatting in that era of New York City (NYC), but all over the world via scene reports!

Much to my joy, last year I discovered The

# Education



The Spaces Between  
By the kids who never fucking left  
[spacesbetweentour.wordpress.com](http://spacesbetweentour.wordpress.com)  
[thespacesbetween@riseup.net](mailto:thespacesbetween@riseup.net)

A few people from Denver, Colorado, currently the fastest growing city in the US, put together this 'zine full of interviews with people from Evansville, Indiana; Athens, Georgia; Minneapolis, rural British Columbia, Modesto, Louisville, and Tucson. They followed up with a tour that included some of the hotspots that could be characterized as local Anarchist Disney Lands such as Chicago and Pittsburgh, Pennsylvania, but I think this makes sense and I am unoffended by the term they seem to only apply to the San Francisco Bay Area.

I found the interviews thoughtful and inspiring. I was a little perplexed that Minneapolis and Tucson were considered "Spaces Between" since I've spent time in both and consider them to be major hubs on several levels. I brought this up to one of the 'zinesters, Josie, who replied: "We painted the idea of 'the spaces between,' with a pretty broad brush. While some cities or towns included in this first round of interviews can be considered hubs for anarchists, like Minneapolis, geographically it is isolated. In the future we plan to include Eugene, OR, which was once a major hub of anarchism and

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### Bishop Dingman House - Des Moines, IA

The Des Moines Catholic Worker Community includes five houses in the River Bend neighborhood. Like Catholic Worker Communities all over the world, the DMCW tries to connect the struggle against militarism with the struggle against poverty. Aside from free meals, they also provide showers, clothing, phone usage, guests can receive their mail, canned goods and toiletries are available upon request and free groceries as available. 1310 7th Street Des Moines, IA 50314 515-243-0765

### Flying M Coffeehouse, Nampa and Boise, ID

For-profit cafes that host events. Describe as "a good refuge for alternative folks in our very non alternative state." Let us know if you visit and think we should list them in the 2018 organizer or not. 1314 2nd Street South Nampa, Idaho 83651 208-467-5533; and 500 West Idaho Street Boise, Idaho 83702 208-345-4320

### SHRUB Swap & Reuse Hub Edinburgh, Scotland

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"We are continuing to work on this project, after taking a break to tend to other areas of our lives, and would love to hear from people who would like to participate! We hope to tour again in 2017 as well."

The only thing I didn't like was there wasn't a way printed to contact the comrades in Evansville. There probably should have been info printed for all the interviewees, or at least projects they think are worth sticking around for. (A. Iwasa)

### Parents On Parenting (POPS) #1 Jonas PO Box 633 Chicago IL. 60690 [popszine@gmail.com](mailto:popszine@gmail.com)

## the SHADOW

INFORMATION IS STRENGTH • KNOWLEDGE IS POWER

The Shadow #59, Winter 2016-Spring 2017

[shadowpress.org](http://shadowpress.org)

\$1.00 or mail order \$2.50 by money order to: Shadow Press PO Box 20298, New York, NY 10009

I first found back issues of The Shadow in the Long Haul Infoshop's periodical archive while doing research on squatting. There are a tiny handful of 20th century copies giving a glimpse not only into squatting in that era of New York City (NYC), but all over the world via scene reports!

Much to my joy, last year I discovered The Shadow is still in print! #59 includes hard hitting investigative journalism by Greg Palast exposing how the 2016 US Presidential Election was stolen by the Republicans, to a couple of different in depth accounts of gentrification in NYC via sleazy politicians and the investors who own them. These articles in particular I felt could be a model for Slingshot to work from in our analysis of the Bay Area's rapid and heartbreaking gentrification.

Sharply laid out with a wide variety of articles, and high quality art and photography made this newspaper a pleasure to read, though make no mistake! It is a call to action that should be taken seriously. (A. Iwasa)

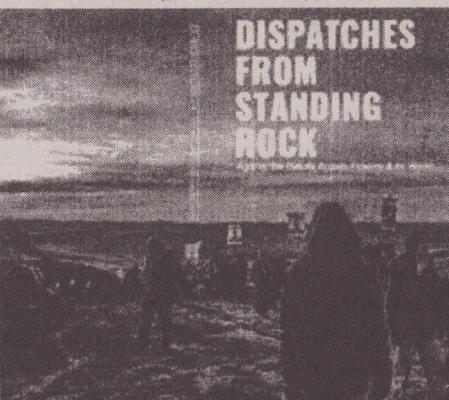
### A Mountain River Has Many Bends: The History and Context of the Rojava Revolution

From Strangers In A Tangled Wilderness  
[tangledwilderness.org](http://tangledwilderness.org)

The Editor opens this first issue wearing his self doubts on his sleeve setting the tone that a parent is not merely an authority figure, but someone grappling with flaws and crisis. The contributors bring with them a variety of approaches that challenge the popular image of family in the modern world. Including the dilemma of radicals subverting a child's run-ins with gender norms or the stigma towards disability—that will make some people raise eyebrows. One sidebar on

# Zine reviews

Radicals seem to love printed matter, as evident in seeing all the hub-bub that's made for book fairs, infoshops, distros, study groups, free schools...you name it. A ton of paper thrashes onto this scene; pamphlets, zines, newsletters, journals and various new forms of organization not easily pigeon-holed. The world may seem to be turning less free but that shouldn't stop us from thinking and dreaming out loud. Here's some self-published works that have recently crossed our path.



Dispatches From Standing Rock

Dispatches From Standing Rock is a collection of previously published pieces that describe the weeks leading up to November 1. An interview with an anonymous protestor details the history of the Sacred Stone camp and gives a feel for daily life there. An excerpt

tries to connect the struggle against militarism with the struggle against poverty. Aside from free meals, they also provide showers, clothing, phone usage, guests can receive their mail, canned goods and toiletries are available upon request and free groceries as available. 1310 7th Street Des Moines, IA 50314 515-243-0765

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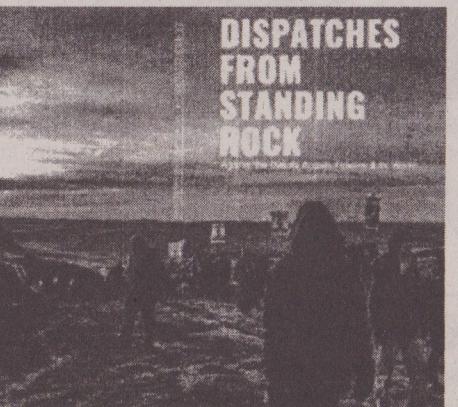
### SHRUB Swap & Reuse Hub - Edinburgh, Scotland

A "wonderful community hub," primarily a swap-shop with a zero waste goal but also hosts lots of radical community workshops. 13 Guthrie St, Edinburgh EH1, UK

### Changes to the 2017 Organizer

- People's Book Co-op in Milwaukee, WI has gone out of business.
- Rainbow Bookstore in Madison, WI, a long-standing project, went out of business.
- The New Direction in Fargo, ND lost its space and closed.
- Barricade Inn in Dublin, Ireland was included by mistake – it was evicted last year.
- Flux Capacitor in Colorado Springs, CO still exists, but you can't send mail to the address listed in the organizer.
- The correct mailing address for The Base at 1302 Myrtle Ave in Brooklyn is: 113 Stockholm Ave Storefront 1A Brooklyn 11221.
- The Minnehaha Free Space in Minneapolis lost its space due to an 83% rent increase, but they are fundraising to move elsewhere.
- The Cosmic Beauty school in Lawrence, KS closed in early 2016 according to informed sources.

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### Dispatches From Standing Rock

Dispatches From Standing Rock is a collection of previously published pieces that describe the weeks leading up to November 1. An interview with an anonymous protestor details the history of the Sacred Stone camp and gives a feel for daily life there. An excerpt from itsgoingdown.org discusses the millions of dollars of DAPL property damaged in Iowa and calls for people to come to Standing Rock but also to organize locally in their communities. A piece previously published on Facebook urges global solidarity with people at Standing Rock. Two pieces describe the events of October 27 when tear gas filled the sky and the camp directly impeding construction of the pipeline was bulldozed, detailing tensions between property destruction and non-violence, indigenous and non-indigenous, autonomous actions and those taken in context of solidarity. A compelling portrait of a few weeks in the life of Standing Rock encampments. (L. Sherman)

### Cans on the Shelf AKA Restless Legs

\$7 USA \$10 World

[www.cargocollective.com/bryanbrybry](http://www.cargocollective.com/bryanbrybry)

Take the highline with this photozine as it travels across the US in mid-2016. Featured here is this generation's young people who "Having Little Being Much" are rendered in full color at off-the-map locations that are intimate. A document of life at the edge....and very soon into oblivion. (egg)

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**Cheap Toys #19**  
Giz c/o CIRA  
50, Rue Consolat  
13001 Marseille France

Another zine rooted in travel, punk, radical politics and a general tone of human warmth. There's a subtext of border crossing as the narrator bounces and hitchhikes across Europe, slipping between writing in French and English. Haunting Anarchist libraries, sleeping on couches and making art yet there's a sense of weariness with how things are changing for the worse. This zine's style atests to the lingering inspiration that charted a life of hope for the author. (egg)

**Dropkick Slurpee #2 \$2**  
[dropkicksurpee@gmail.com](mailto:dropkicksurpee@gmail.com)  
Bored teenager fighting back using an art pen and a 3rd eye aiming towards outer space. Punk, junk food and creatures of an unknown origin on display in a comic book fashion. (egg)

# not Empire!



Bloomsbury Publishing Inc.  
1385 Broadway, 5th Floor  
New York, NY 10018

Reviewed by Leonie Sherman

What does an anti-Assad activist do after she receives the coded phone call that means the police are coming for her? How does a mother determine whether her son is alive after more than 300 people are killed in a single day in their hometown? Dispatches From Syria: the Morning They Came For Us, by Janine Di Giovanni, illuminates the causes and consequences of the Syrian conflict through the stories of people who live there.

The book details Di Giovanni's experiences traveling around the country between June and December 2012, when the civil war was barely a year old. Each chapter bears the name of a Syrian city or region. The author makes each

University of Chicago Press  
1427 E 60th St.  
Chicago, IL 60637 USA  
Review by A. Iwasa

I consider myself a news junkie, and have through this era and still couldn't help but take note of the authors' scholarship. The book is an appeal for broad support of Syrian grassroots opposition, which the book is a solid argument for.

Personally, I'm impressed by the authors' job chronicling the specifics on the rise of the Islamic State of Iraq and Sham (ISIS, AKA Daesh). They refer to ISIS's work as "unsustainable." In a technical sense I agree, but very few societies aren't now. I wouldn't hold my breath for the collapse of the US considering "its project is unsustainable." Similarly, the Afghan Taliban appears to be stronger now than anytime since its overthrow by the US led coalition in 2001, even as I write this in the fall of 2016! To make matters more perplexing, the authors go on to end chapter 6 of the book writing that Assad will most likely fall, but "Building a free and socially just society out of Syria's wreckage, however, will be an almost impossible task."

Refugee life is also chronicled in this book, both for those who are able to leave Syria, and those internally displaced.

For more information on Syria, please check the independent website: [syriasources.org](http://syriasources.org). Or for a book specifically on Rojava, *A Small Key Can Open A Large Door by Strangers In A*

*Books*  
Like Fortune Cookies, it's something completely Asian American, though thought of as Asian. Thus the liminal space we are also assigned: neither white nor Black in a racist society dominated by binary thought.

Ishizuka does an excellent job alternating between the larger political stories such as those of migration and racism and the personal accounts of people both positive and negative trying to navigate these circumstances.

Ishizuka goes on to write about the origins of the Model Minority Myth, which turns out to be classic race baiting of the divide and conquer variety. Emerging just "six months after the Watts uprising—with the article 'Success Story, Japanese-American Style' by sociologist William Peterson in the *New York Times Magazine*."

Like most myths, this one has a lengthy historical trajectory from which it sprang, that Ishizuka methodically wades through. Working her way back to the early 1970s, she goes on to write how Frank Chin and Jeffrey Paul Chen had theorized the formation of the Model Minority Myth as an example of racist love, as opposed to racist hate!

Although my POC credentials come from being half Japanese, I never understood the Model Minority Myth, though never wondered where it came from either. Similarly, I never understood and have always been uncomfortable with Occidental fetishization of my father's culture, so it was refreshing to read how Ishizuka could contextualize all this historically and theoretically, citing sources to boot.

I understand rebellion against linear stories, but was exhausted by the frantic, whirlwind like, historical time and place jumping of the book. I think the various stories and concepts are really treated too briefly before the author moves on.

Though in defense of Ishizuka's rapid subject changing, especially by the 1960s and '70s there was so much happening all over the place, the nature of the topics covered easily

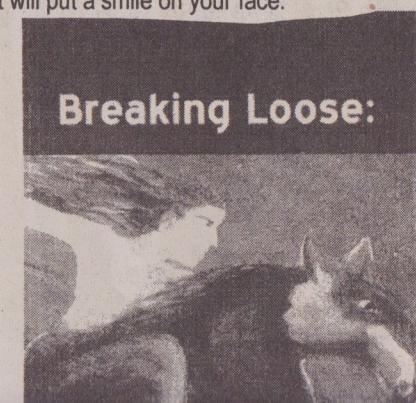
Primarily addressing the state of political/economic relations in the developed world, the writing leaps and soars, lands for some nifty bulldozing work, sneaks around the corner with a gasmask and a molotov cocktail and finally concludes with a "to-be list that is childishly straight forward...and therefore maybe even be-able!"

Mixing french style standup comedy with occasionally ridiculous polemical excursion (and contradictory statements aplenty), it serves up an invigorating deep tissue massage to your radical brain structure. You don't have to agree/disagree with it's many insights and speculations because it'll get your own thinking juices flowing and that is clearly the underlying *raison d'être* of this project. This is not a recipe book.

Anticipating the retreat and accompanying loss of vitality that a life of contemplation can bring and offering a friendly kick in the pants to get off the couch and into the soup pot, it boldly claims that we cannot lose unless we choose to. If you want a sky-is-falling bummer-athon, look elsewhere!

Read this book if you've tired of DOA leftist tropes, competitive victim posturing or the droning techno-chatter of the new world order. It will put a smile on your face.

## Breaking Loose:



1385 Broadway, 5th Floor  
New York, NY 10018  
Reviewed by Leonie Sherman

What does an anti-Assad activist do after she receives the coded phone call that means the police are coming for her? How does a mother determine whether her son is alive after more than 300 people are killed in a single day in their hometown? Dispatches From Syria: the Morning They Came For Us, by Janine Di Giovanni, illuminates the causes and consequences of the Syrian conflict through the stories of people who live there.

The book details Di Giovanni's experiences traveling around the country between June and December 2012, when the civil war was barely a year old. Each chapter bears the name of a Syrian city or region. The author makes each location the gateway to a geographical, cultural and religious history that adds depth to the searing stories she collects from the individuals who call the place home.

Though Di Giovanni includes a thorough and concise chronology, dating back to the 3rd millennium BC (over three quarters of the events detailed take place between 2011-2015) the book itself is not in chronological order. This can be confusing for a reader, but also helps them empathize with the disorientation of Syrian citizens.

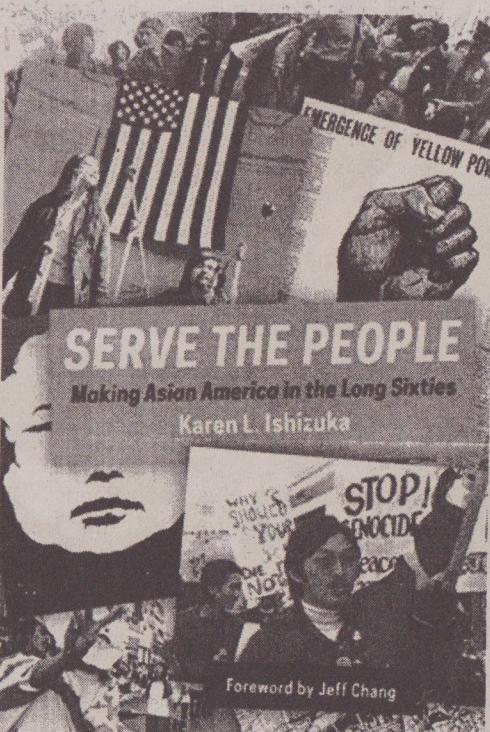
As an award winning foreign journalist, Di Giovanni had access to the Syrian elite. She records the voices of the wealthy and powerful, some of whom are vigorous Assad supporters, or in outright denial about the crimes perpetrated by their government. Their accounts are jarring, but ultimately help Di Giovanni provide a richer portrait of the Syrian revolution than many of her contemporaries.

The Morning They Came For Us is a compelling account of critical current events. Readers will learn about the Syrian Civil War, but more importantly they will feel some of the intimate pain that every military conflict generates. I couldn't put this book down, but now that I've finished and reflected on it, I can't wait to pick it up again.

hold my breath for the collapse of the US considering "its project is unsustainable." Similarly, the Afghan Taliban appears to be stronger now than anytime since its overthrow by the US led coalition in 2001, even as I write this in the fall of 2016! To make matters more perplexing, the authors go on to end chapter 6 of the book writing that Assad will most likely fall, but "Building a free and socially just society out of Syria's wreckage, however, will be an almost impossible task."

Refugee life is also chronicled in this book, both for those who are able to leave Syria, and those internally displaced.

For more information on Syria, please check the independent website: [syriasmart.org](http://syriasmart.org). Or for a book specifically on Rojava, A Small Key Can Open A Large Door by Strangers In A Tangled Wilderness, from Combustion Books.



Verso, 20 Jay St., Suite 1010,  
Brooklyn, NY 11201

Review by A. Iwasa

Jeff Chang starts off *Serve the People* with a strong foreword, immediately challenging the Model Minority Myth and connecting it with the era many of us who rally around the slogan, Yellow Peril Supports Black Lives Matter, trace much of our politics to

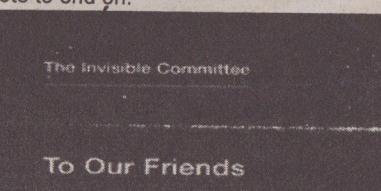
being half Japanese, I never understood the Model Minority Myth, though never wondered where it came from either. Similarly, I never understood and have always been uncomfortable with Occidental fetishization of my father's culture, so it was refreshing to read how Ishizuka could contextualize all this historically and theoretically, citing sources to boot.

I understand rebellion against linear stories, but was exhausted by the frantic, whirlwind like, historical time and place jumping of the book. I think the various stories and concepts are really treated too briefly before the author moves on.

Though in defense of Ishizuka's rapid subject changing, especially by the 1960s and '70s there was so much happening all over the place, the nature of the topics covered easily gives way to a manic style of writing not unique to her coverage of the New Left.

Possibly the highlight of the book for me was when Ishizuka wrote about the Asian American movement's 1950s and '60s predecessors in the form of "social bandits"- prepolitical insurgents who flouted authority and championed the masses against oppression a la Robin Hood and Pancho Villa." I found this particularly interesting since much of the New Left had this sort of focus, such as the Young Lords and the Young Patriots in Chicago.

In the final chapter, Ishizuka uses her own generation's examples of disconnection with the Old Left, and the possibility of lessons lost by what Diane Fujino calls "intergenerational discontinuity." It's a fair warning, and a good note to end on.



MIT Press  
One Rogers St.  
Cambridge MA 02142-1209

Reviewed by dj dio

The Invisible Committee made a name for itself with its 2007 "The Coming Insurrection" and is something akin to a wordsmith's Banksy.... faceless yet familiar and often suggesting what is on the tip of our collective

to. If you want a sky-is-falling bumper-sticker, look elsewhere!

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## Breaking Loose:



Mutual Acquiescence  
or Mutual Aid?

Ron Sakolsky

LBC Books, PO Box 3920, Berkeley,  
CA 94703

Review by A. Iwasa

Radio Tree Frog's Ron Sakolsky coined the term "mutual acquiescence" in 2006 and its evolution from his article "Why Misery Loves Company" in *Green Anarchy* to this book. In this lengthy essay, he states "What I call mutual acquiescence is the polar opposite of the anarchist concept of mutual aid in that it paralyzes revolt rather than facilitating it." Sakolsky rapidly expands on this in the main body of the text.

The essay moves through past eras of Anarchist thought and action with a refreshingly non-sectarian perspective. He also goes about connecting the concept of mutual acquiescence to past Anarchists' and others' ideas of voluntary servitude or similar schools of thought such as the Surrealists' miserabilism. There is a brief but blanketing denunciation of "identity politics" as a form of mutual acquiescence that I suppose shouldn't be a surprise. But I never agree with anyone 100% of the time, so it's a bitter pill but easy enough to swallow.

Contrary to the title, Sakolsky goes on to point out how there are more ways to think and

millennium BC (over three quarters of the events detailed take place between 2011-2015) the book itself is not in chronological order. This can be confusing for a reader, but also helps them empathize with the disorientation of Syrian citizens.

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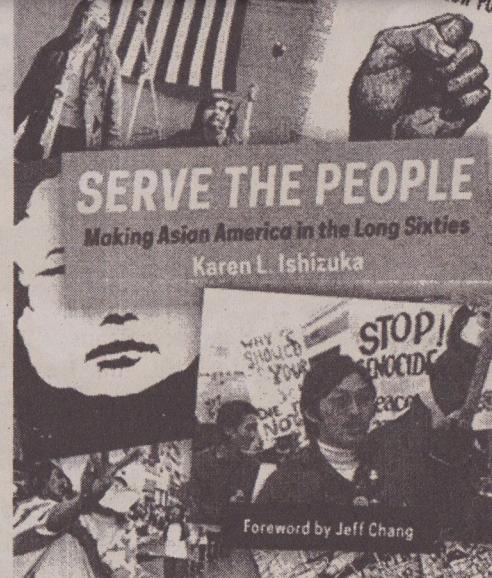
The Morning They Came For Us is a compelling account of critical current events. Readers will learn about the Syrian Civil War, but more importantly they will feel some of the intimate pain that every military conflict generates. I couldn't put this book down, but now that I've finished and reflected on it, I can't wait to pick it up again.



# BURNING COUNTRY

ROBIN YASSIN-KASSAB  
and LEILA AL-SHAMY

SYRIANS  
IN  
REVOLUTION  
AND WAR



Verso, 20 Jay St., Suite 1010,  
Brooklyn, NY 11201

Review by A. Iwasa

Jeff Chang starts off *Serve the People* with a strong foreword, immediately challenging the Model Minority Myth and connecting it with the era many of us who rally around the slogan, Yellow Peril Supports Black Lives Matter, trace much of our politics to.

But Chang doesn't dwell on or lionize the 1960s very long. Chang moves quickly and critically through the "five decades of reactionary backlash" both slamming the questionable and giving props to those who have continued the struggle.

Ishizuka follows a similar trajectory in the Introduction, before writing up a comprehensive list of books about Asian America (in the United States) with descriptions ranging from middle class and reformist to revolutionary in their outlook, then describing her entrance into the Movement in 1969. This flows into her explanations of the interviews she carried out for the book, "believing that the makers of history are often the best historians."

Act I, entitled American Chop Suey, plays on the explicitly US American roots of Chop Suey.

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In the final chapter, Ishizuka uses her own generation's examples of disconnection with the Old Left, and the possibility of lessons lost by what Diane Fujino calls "intergenerational discontinuity." It's a fair warning, and a good note to end on.

The Invisible Committee

To Our Friends

MIT Press  
One Rogers St.  
Cambridge MA 02142-1209

Reviewed by dj dio

The Invisible Committee made a name for itself with its 2007 "The Coming Insurrection" and is something akin to a wordsmith's Banksy.... faceless yet familiar and often suggesting what is on the tip of our collective tongues. This followup effort is less predictive and more prescriptive, offering a friendly hand and headlamp to radicals and activists attempting to wade thru the sad morass that is the post-modern capitalist landscape.

It opens with a quote from Jacques Mesrine "There is no other world. There's just another way to live." before jumping in with its first chapter entitled "Crisis is a mode of Government". The invisible committee offers an analysis of how our modern societies function, the relationship of revolt/insurrection to institutional power structures and a compass of sorts for those interested in serious, wholesale social change. Adventuresome, intellectually complex and courageously skeptical of left/right sacred cows and stagnant ideologies: this writing suggests that it is every one of us that needs to change... not just "them".

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Contrary to the title, Sakolsky goes on to point out how there are more ways to think and live outside of a mutual aid or acquiescence binary, such as Desert's "active disillusionment," still arguably a form of mutual aid. He also acknowledges that we can find wisdom in Marxism, specifically within the work of Antonio Gramsci. But make no mistake; Sakolsky is no friend of state Communism. For example, Poland's 1980s oppositional Socialist Surrealist Orange Alternative is described at length.

Essentially there's something in here for everyone with an open mind but especially for Anarchists and Fellow Travelers. It's very philosophical, but grounded solidly in practice. The book is all over the place, but never loses focus. If you're Anarcho-curious, this would be a great place to start. If you're a long-time Anarcho-committed whatever, it's a great refresher.

# spring flings

**March 3-6**

10 years since the bombing of al-Mutanabbi Street, Baghdad.  
Global events including San Francisco

**March 7 • 7:30pm**

The Case against Sugar 2286 Cedar St., Berkeley kpfa.org

**March 8**

International Woman's Day (and maybe General Strike of  
women - date is TBA as of press time)

**March 9-12**

Extreme Appalachia Conference appalachianstudies.org

**March 10 • 8pm**

East Bay Bike Party. 2nd Friday each month

**March 19 • 7pm**

Slingshot new volunteer meeting 3124 Shattuck Ave., Berkeley

**March 23-25**

The Promise of Ethnic Studies Conference. San Francisco  
State University ethnicstudies.org

**March 29 7:30pm**

We Were Feminists Once. 2286 Cedar St., Berkeley. kpfa.org

**March 29 • 6pm**

San Francisco Critical Mass, meets at Pee Wee Herman Plaza  
(foot of Market Street) sfcriticalmass.org

**April**

Take Back the Night protests internationally against sexual  
assault takebackthenight.info

**April 4**

Liverpool Anarchist Bookfair

**April 7-13**

Sacred Peace Walk to Nevada Test Site

**April 8-9 • 10-5 pm**

Punk Rock Flea Market trentonpunkrockfleamarket.com

**April 14 - 15 All Day**

"Engendering Change" Conference, Northwestern University,  
Evanston, IL

**April 15**

Protests planned on numerous topics everywhere

**April 15**

Article deadline for Slingshot issue #124 3124 Shattuck Ave.,  
Berkeley slingshot.tao.ca

**April 19 • 7:30 pm**

Omar El Akkad author of the "American War" 2727 College  
Ave., Berkeley kpfa.org

**April 22**

Bay Area Anarchist Bookfair bayareaanarchistbookfair.com

**April 22**

March for Science on Earth Day. Washington DC and other  
locations marchforscience.com

**April 23 • 10-6pm**

Berkeley Anarchist Students of Theory, And Research &  
Development conference sfbay-anarchists.org

**April 23 - 29**

Mass Mobilization to Stop the Drone Wars Creech Air Force  
Base, Nevada. shutdowncreech.blogspot.com

**April 28**

Chicago Critical Mass chicagocriticalmass.org

**April 28-30**

9th Brooklyn Folk Fest St. Ann's Church

**April 29**

Pagan Ritual Beltane Magic Meadow. San Francisco  
bayareareclaiming.org

**April 29**

Humboldt Anarchist Bookfair humboldtgrassroots.com

**April 29**

People's Climate March, Washington, DC peoplesclimate.org

**May 1 • 6pm**

May Day Anticapitalist March Space Needle, Seattle, WA (and  
elsewhere). General Strike may also be on the menu.

**May 1**

Application deadline Worcester Artist-Activist Residency  
worcesterartistactivistresidency.weebly.com

**May 13**

11th NYC Anarchist Bookfair anarchistbookfair.net

**May 20 • 10-6 pm**

Sheffield, UK Anarchist Bookfair sheffieldbookfair.org.uk

**May 27-28 • 10 - 5 pm**

Montreal Anarchist Bookfair. Montreal, Quebec  
anarchistbookfair.ca

**May 28 • 10 - 6 pm**

LA Zine Fest California Market Center lazinefest.com

**June 2-6**

Left Forum John Jay College, CUNY NYC leftforum.org

**June 10 • 12 - 10pm**

2017 San Francisco Free Folk Festival. 450 Church St

**June 20 • 7:30pm**

Pagan Ritual Litha/Summer Solstice Ocean Beach, San  
Francisco bayareareclaiming.org

**June 24**

London Radical Book fair Goldsmiths – University of London

**July 4**

Rainbow Gathering welcomehome.org

# LOVE

# Composts

